

# Zion's Herald

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## Zion's Herald.

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### THE CURRENT ISSUE.

Our readers will note certain changes in the mak-  
ing of the first page this week, the new departments  
affording a wider variety of reading matter.

The vigorous and scholarly article by Professor C.  
J. Little, of Syracuse University, on "Some Unfulfilled  
Prophecies," will find hosts of interested readers.

On page 5, Bishop Mallien talks to the point about  
"Numerical Methodism in New England." Hon. Neal  
Dow propounds the question, "What Can Be Done  
about It?" and then proceeds to reply to it in his usual  
forceful style.

"A New Institute of Sacred Literature,"  
as described by Rev. John Alfred Parkhurst, the  
president of "Albany College," Rev. C. L. Mills,  
shows the possibilities and present needs of this higher  
school of learning in New Mexico. As one who is  
thoroughly conversant with its needs and necessities,  
Rev. W. H. Oldham appeals to American Methodists to  
aid the "Malaya Mission." Rev. Dr. W. A. Spencer  
gives some pertinent ideas upon how to "Help New  
England Conference."

"A Great Opportunity" is that of studying the life  
of Christ according to Luke for the year 1890, upon  
which Dr. J. E. C. Sawyer gives valuable suggestions as  
to courses of reading in connection with the lessons.

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world are certainly with the handful of British subjects who followed Livingstone's footsteps into the region he discovered, and legitimately acquired large interests there, years and years before Portugal made any sign that she knew or cared anything about the country she is now trying to bring under her blighting influence. It must be admitted, however, even by the British themselves, that their government is a trifle tardy in asserting its intention to safeguard the interests its subjects have acquired.

### The Status in Brazil.

Though "the republic" has been proclaimed in Brazil, in strictness it does not yet exist. The monarchy has been expelled; the republic has not yet taken its place. The present government is military, provisional—a dictatorship. Its leader and his associates were not chosen by the people, and are responsible to no law. Their acts, therefore, however commendable—such as universal suffrage, and the separation of Church and State—are really arbitrary, depending for their enforcement upon military power and not upon the expressed will of the people. No republican institution has yet been developed. The people as yet have had no voice. Until their representatives shall meet and adopt a constitution and elect their own officers, the government in Brazil, however temperately and wisely administered, must be regarded as transitional, a political make-shift, not capable of diplomatic recognition. The postponement of the meeting of the constitutional convention for nearly a year appears to us an unnecessary and dangerous prolongation of the exercise of irresponsible power on the part of the revolutionary leaders.

### A Wonderful Structure.

The new Forth railroad bridge, at Queensferry, near Edinburgh, begun seven years ago, is now completed, and surpasses every other viaduct in the world. The superstructure throughout is of Siemens Marten steel, and about 53,000 tons of metal were used in its construction. The total length is nearly one mile and five-eighths. The bridge is built on the cantilever principle, which was adopted after the Tay disaster rendered doubtful the suspension plan. There are three main piers, consisting each of four masonry columns 49 feet in diameter, which rest either on the rock or on bowlder clay 91 feet below the level of high water, and support the enormous weight of the double cantilevers and the heavily-loaded trains. Two of the spans are 1,710 feet in length. For 500 feet in the centre of these there is room for vessels carrying masts 150 feet high to pass; while the extreme height of the structure is 361 feet—about the height of the cross on St. Paul's, London. The North British Railway system, with its allies, by the completion of this structure, will easily control the north Scotland traffic.

### Will She Float?

There has been a prolonged controversy over the plans of the new battleship "Texas," which is under construction at the Norfolk Navy Yard. The opinion has been expressed by experts that, if finished and equipped in accordance with the specifications (which were purchased in England), the ship will prove a speedy coffin to her crew—that she will have more weight than she can carry with her calculated displacement. Secretary Tracy has finally referred the subject to the bureau chiefs of the Navy Department, thus relieving the bureau of construction of a responsibility which it was reluctant to accept. It is believed that this board will recommend important modifications in the arrangement and calibre of the battery; possibly they will suggest an increase in the length of the vessel from ten to sixteen feet. It would be a blunder of the most serious and reprehensible kind to launch and equip a ship whose only record would be a tragedy. The "Texas" is to cost \$2,500,000. The plans call for a belt of twelve-inch steel armor. Her battery is to consist of two six-inch, two ten-inch, and two twelve-inch guns, the latter mounted in revolving turrets placed on echelon. Her speed must reach seventeen knots.

### The Late Judge Kelley.

A familiar name disappears from the roll of our national legislators in the removal by death last week of Hon. William D. Kelley. It is nearly thirty years ago since his first election to the House of Representatives from Pennsylvania, and his period of service from 1860 to that of the Fifty-first Congress in the present year, has been without a break. His recognized title of "Father of the House" was worthily earned. So, too, was the less euphonious but none the less significant title of "Pig Iron Kelley," which was fastened upon him because of his uncompromising advocacy of high protective duties, particularly upon pig iron. He began his career as a free trader and Democrat; but in the year 1854 he changed his political views, and became a Republican and an earnest abolitionist, and a protectionist of the extreme type. His sincerity, personal integrity, and ability have never been questioned even by his opponents. The infirmities of age had of late interfered somewhat with his discharge of public duties, but he died at his post, leaving an enviable record of duties well performed. His mantle of seniority falls upon Mr. Randall, who is just entering upon his fourteenth term of congressional service.

### New Candidates for Statehood.

The two Northwestern Territories, Idaho and Wyoming, are earnest applicants for admission to the Union; and so also are the two southwestern Territories, Arizona and New Mexico. The latter urge their rapid growth in population and their vast mineral

resources as grounds for early consideration; but the two former have the advantage of a favorable report from the Senate committee on Territories, and of State constitutions already drafted and accepted by the people. The only serious question concerns the Mormon element in Idaho. This constitutes about one-fifth of the population of that Territory, and although Mormons are disfranchised in the proposed constitution, it is for the Supreme Court to determine whether mere membership in the Church of the Latter Day Saints is sufficient to disqualify a man for the exercise of suffrage. They have already shown their animus in the southern portion of the Territory by refusing to send their children to schools under Gentile control. They are strong enough, and determined enough, to effectually pollute the political as well as the social and religious atmosphere of this aspiring Territory. Idaho, like Utah, should be kept on probation for a period of years.

### Favorably Reported.

The action of the Senate committee on Indian Affairs, in reporting favorably on the nominations of Commissioner Morgan and Superintendent Dorchester will be warmly hailed by all who unselfishly desire the highest good of the wards of the nation. The two officials named have been singularly successful in grappling with the problems of Indian education and uplifting; but their efforts have been hindered and their confirmation to office victoriously opposed by a class of religionists who have had more than their just share in the administration of what is known as "contract schools," and who have taken umbrage at the expressed determination of the Commissioner not to renew contracts with either Catholic or Protestant communions, but to establish as speedily as possible among the Indians a modified form of the American public school system. The animosity thus excited has manifested itself in charges based upon Gen. Morgan's war record, and in accusations of unfair discrimination in the removal of Catholic teachers from the reservation schools. The Senate committee have investigated these charges, and find them totally without proof. It is to be hoped that the Senate will adopt the committee's report, and by their speedy action endorse the present wise and vigorous administration of Indian affairs.

### Our Quiver.

Too Much Talk.  
A representative layman asks us to plead for less speech-making on the part of Sunday-school superintendents. He assures us that there is at least one such officer who wastes much precious time, breaks the force of what he ought to say, and wears the school generally by talking too much. It is very easy to fall into the habit of garrulosity where constant opportunity is given. The successful superintendent avoids the display of this infirmity.

### The Public Press.

The daily press renders a practical and remunerative service to the church and to reformatory work, that should be more gratefully appreciated. Space is generously allotted to acquaint the public with definite religious purposes, plans, meetings, etc. The important proceedings of the Evangelical Alliance, in their recent conference in this city, were given each day to the public. So with every assembly of any consequence, the press volunteers to publish free of charge. Abstracts of sermons on the previous Sabbath have become a regular and staple feature of the Monday issues. More people read the sermons than listened to them. Thus the church is specially helped and benefited.

### Measure for Measure.

Dr. J. M. Manning, of the New Old South Church, who died in 1882, lives anew in a volume of his sermons just published by Houghton, Mifflin & Co. These sermons are thoughtful, practical, direct—a good book for the minister's library. The retributive consequence of sin is thus forcefully stated:—  
"What is that death which sin is said to bring forth when it is finished? Do not think of it as some outward king of terrors which rushes suddenly upon you, or as a kind of judicial infliction which an unfeeling sheriff administers. Think of it as something very different from that. It is a dying process going on within you, which, if never arrested, but allowed to work itself fully out, will end in spiritual death. That is the death which comes to the sinning soul."

### Tell the Truth.

Laxity among business men in the matter of truth-telling is becoming painfully noticeable. As a general rule, any sort of promise is made in order to secure trade, but with apparently slight intention of fulfilling the obligation. A man in the suburbs of Boston illustrates this fact. He purchased storm windows for his house, with the distinct promise that they would be ready for delivery on a certain day. He personally engaged the expressman to deliver them at his house on that day. A carpenter was secured to fit the windows the same day. Each party, without qualification, had promised to do a certain thing at a certain time. The result was, that all utterly failed to do so. The owner of the house, two days afterward, visited each person, but no surprise was expressed or apology uttered at the violation of a sacred agreement. We are assured that this is becoming habitual among business men. A distinguished instructor in morals in

one of our universities says to us: "There is no public conscience." If this be true, pastor and churches will do well to magnify more largely the old and homely virtues of honesty, veracity and practical righteousness.

### There is Advance.

Dr. Prentice, in his life of Dr. Wilbur Fisk, has a chapter on "The Temperance Reformer." This is interesting as showing the intense and indomitable purpose of Dr. Fisk in this then new reform. It is especially encouraging as indicative of the great advance which has been made in this cause in a half-century. Dr. Prentice tells the story of Dr. Lyman Beecher, and how this heroic soul was moved because at the gathering of Congregational ministers for examination and ordination of candidates liquor was always furnished as a part of the current expenses, and drunk often to excess. This is the language of Dr. Beecher descriptive of one occasion: "When they (the ministers) had all done drinking, and had pipes and tobacco, in less than fifteen minutes there was such a smoke as you could not see. And the noise I cannot describe; it was the maximum of hilarity. They told their stories and were at the height of jocular talk." A glance backward at the times when such practices and habits were universal, and a comparison with the sentiment and restrictions of the present day, show conclusively that temperance reform, though it seems at times to halt, is indeed moving on.

### Solving Church Problems.

Dr. Clifford, the distinguished Baptist clergyman of London, writes very interestingly in a recent issue of the *Christian World* of a new experiment to reach the toiling class, made by Rev. J. E. Bennett, of London (Baptist). Dr. Clifford heard Mr. Bennett speak to 350 men employed at a foundry, during their lunch hour. He reports that the men listened with enthusiastic approval, and says of the manner of the preacher:—  
"Not a sign of the 'cleric' appears; not a note of authority, except the authority of conviction, is heard. A broad, healthy, high-toned Christianity is set forth; the good news of a present Christ; of a Saviour for all the days of the week; a wise Counselor, a lovable companion, a deliverer from the tyranny of animal passion, a help in doing the will of God on the earth."

Dr. Clifford bears away this practical lesson and suggestion:—  
"Ourselves to only reach the toiling class, as we have done, but often to what is not done; and here I think many of us have something to learn. He that is wise wins souls, and he wins often because he knows what not to do and what not to say. He is eclectic. Mr. Bennett never talks of churches and chapels, of dogmas and creeds; never speaks as though the service of God consists of and requires sermon-hearing and psalm-singing and church-going. His themes are Christ and temptation, Christ and duty, Christ and sin, Christ and the saving of the 'life' from day to day, Christ and the purifying of society."

Yes, but did not Christ Himself thus meet and talk to men? When shall we get back to the simplicity, the naturalness, and the overflowing sympathy of the Christ for humanity?



## Miscellaneous.

## NUMERICAL METHODISM IN NEW ENGLAND.

BISHOP W. F. OLDHAM.

METHODISM has grown from nothing and no members up to a hundred and fifty thousand within New England and in a single hundred years. This growth, when we consider the opposition it has had to encounter, is something wonderful, and could not have been fully anticipated by those who long since had the greatest faith. Forty years ago, or possibly a little more, when Isaac Rich was in middle life and engaged in commerce, he had built for himself a fine clipper ship. He had her name painted on her bows and stern. The name he gave her was as unaccountable as the name "John" which was given to the son of Zacharias and Elizabeth. It was not a name that had ever been borne by any kinsman or relative of the prosperous merchant. It was a name that will never die in New England Methodism. It was the name of "Wilbur Fisk." But even at the comparatively recent date referred to, Methodism was small and unknown, and its greatest man, or one of its two or three greatest men, was almost unknown in the metropolis of New England. There has been a wonderful advance in numbers, influence, and wealth among the New England Methodists. The purpose of the present article is to consider the numerical condition of Methodism in a single State of New England rather than in the whole territory. And

## New Hampshire

is chosen as fairly well illustrating the conditions that are prevalent in the other five States. There are many people in New England and out of it who do not realize how small are the dimensions of this part of the country. There are 68,342 square miles in the six States; but Maine alone has 35,000 square miles, so that the other five have only 33,342, while Ohio has 39,964. In this connection it must be remembered that half of Maine is a wilderness, and will not be settled for many years. Missouri is nearly twice as large as all New England exclusive of Maine; Minnesota is almost three times as large; and even Kansas is two and a half times as large. New Hampshire has 9,280 square miles. It is the third in size of the six. Vermont and Maine are larger, Massachusetts, Connecticut, and Rhode Island are smaller; but a third of New Hampshire is rough, rocky, mountainous, and but poorly adapted for human habitation.

In the commencement of the present century the people of the southern half of New England set out on a career of manufacturing which has been carried on with remarkable vigor and success. This development of mechanical industries has greatly affected the number, location, and character of the population. It has undoubtedly had a tendency to increase the number of the people; it has concentrated the population in villages, towns and cities; it has brought in hundreds of thousands of foreigners from many lands, especially from Germany, Ireland, and Italy. While this development of manufactures has been going on, affecting, as we have seen, the character of the people, there has been at the same time in progress a most extraordinary migration of the people from New England, and this migration continues. The natives of New England have always had a restless, uneasy feeling that has led them to pass beyond the narrow boundaries of the location where they had their birth, so that at present they are found in every State and Territory of the Union. The result of this moving out of the native population and the moving in of the alien element, has made the old Puritan city of Boston a second Cork, where the O'Leaves and Mac's are as thick as "the leaves of Valambrosa," and where "Irish rings" have elected an Irish mayor, and controlled the affairs of the schools and city government, in the interest of the papacy. Boston has been ruled by the combined power of Rum and Romanism. There are other cities and towns in New England that are in very much the same condition, some worse off than Boston, some not so thoroughly dominated by these malign forces.

It is worth while to notice the comparatively slow rate of progress made in the population of the New England States during the past ninety years. In 1790 and 1880 the population was as follows:—

	1790	1880
Rhode Island,	68,325	276,351
Connecticut,	237,946	622,683
Massachusetts,	278,787	1,788,066
Vermont,	86,425	332,266
New Hampshire,	141,885	346,984
Maine,	96,540	688,596

But the especially remarkable thing about the population of New Hampshire is that for the last forty years it has been

## Very Nearly Stationary.

The reason for this is that there has probably been more migration from New Hampshire in proportion to the whole population than from any other State in New England. At the same time the hordes of aliens that have come in have filled the manufacturing, and hence such towns as Manchester, Nashua, Great Falls, Dover, Laconia, and many other manufacturing centres are very largely made up at present of foreigners or their children, and most of these people are Romanists, ignorant, bigoted, and un-American to the last degree. In 1850 the population of New Hampshire was 317,976; in 1870 it was 318,300; in 1880 it was 346,984; and in 1890 it will not be very much larger than in 1880. And it must be seen from the facts already given that Methodism must find in New Hampshire, and indeed in all the other States of New England, a field of very grave and peculiar difficulties. If under these circumstances, when we are compelled to acknowledge that the native population grows less and less as the years roll on, our church can hold its own, we may well thank God and take courage.

The Minutes of the New Hampshire Conference for 1850 show 8,723 full members, with 1,023 probationers, or a total of 9,746; and this with a population of 317,976. The Minutes of the Conference held in April, 1889, show 13,042 full members, with 1,244 probationers, or a total of 14,286, giving a net increase of about fifty per cent. in forty years, when the population has not increased in the same time more than twenty-five and probably not more than fifteen per cent. And this gain has been realized under the changed

conditions of the character of the population. Counting out the alien element, which is nearly all Romanist, the probability is that the American population of New Hampshire has considerably decreased within the last forty years, and yet the membership has increased over all at the rate of more than fifty per cent.; or, in other words, with a smaller population from which to draw, New Hampshire Methodists have added one-half to their number. To a very considerable extent these facts and generalizations will apply to nearly all our work in New England.

With much to discourage, there are yet many signs of hope. Take the New Hampshire Conference as an illustration. It is probably true that it has a body of ministers as well educated, fully consecrated, and earnestly devoted as it has ever had in all its history. The preachers, for the most part (perhaps not all, but the exceptions are rare), are men who are in love with Christ and His cause. They are not trying to make the ministry an elegant retreat for gentility and indolence; they are not devoting themselves to the composition of essays for pulpit-reading on Sundays; they are not trying to discuss the fine-spun themes of dilettante preachers; they are not spending much time on Huxley, Mill, Darwin, Tyndall, Spencer, and the others of that ilk; they are preaching the plain old Gospel which, in New Hampshire as in ancient Rome and Athens, is still the power of God unto salvation to every one that believeth. These New Hampshire preachers are sharing in the blessed experience of heart religion and full salvation, and they are counting it their greatest joy to turn souls to Christ. Perhaps this is not true of all, and of the last man, but there are not many who are otherwise minded. It is believed that there is an increase of faith and hope that will produce works which will speedily result in a great ingathering of souls.

The imperative present need of all New England Methodists is

## A Burden of Soul

for the alien population that comes in like a flood. Whatever we may think of the vicious priesthood, the plotting Jesuits, or the "political ringsters," the common people should not be condemned, and the victims of superstition and spiritual tyranny should not be upbraided. They are more to be pitied than blamed. The Methodists of New England ought to go down before God for a baptism of love and power and a sound mind—for such an endowment as will enable them to find a way to the hearts of these poor, priest-ridden people. They ought to love them, and pray for them, and work for their salvation until they shall win them by thousands to the fold of Christ. Why longer say, "Four months and then cometh the harvest?" Why make excuses on the basis of unbelief and lack of holy courage? Why not lift up the eyes and see that the fields are white for the harvest? Why not remember that he that reapeth receiveth wages and gathereth fruit unto eternal life? Why not take the outcast and the heathen and the spiritually enslaved, who come to our very doors and surround our churches, and labor for their immediate conversion, as well as to go to India and China and Europe? May God send a mighty baptism upon the Methodists of New England that shall assure wonderful victory!

## IN THIS NEW YEAR.

Hast thou the willing hand and heart,  
Framed for large deeds and charity?  
On, without fear!  
No loath shall so uncivil be  
But that same hand may turn the key,  
And, where thou enterest, shalt thou find  
Sisters and lovers of thy kind.  
To bless the passing year,  
Not the quick heart, the fruitful mind,  
Shall lack sweet comfort and their kind  
To bless the hurrying year.

Is thine the niggard hand and poor,  
The heart unshared, the unblest door?  
On, without fear!  
Pray heaven open, with force divine,  
To smite that unshared heart of thine—  
Through pain or want or sore distress,  
To teach sweet pity and redress,  
That warm the wintry year,  
There is no soul in such durance  
But grief may come to search and bless,  
And love to crown the year.

—Dora Read Goodale.

## WHAT CAN BE DONE ABOUT IT?

HON. NEAL DOW.

THE people of the United States are now spending annually in strong drink more than one thousand million dollars. The indirect cost and loss arising from the drink habit, must be equal in amount. Two thousand million dollars annually spent, lost, and wasted in strong drink!

The New York Tribune, semi-weekly, edition of the 26th of September, 1882, gave detailed facts and figures showing that the annual expenditure there was "certainly" more than eight hundred millions of dollars, and the indirect cost and loss through the liquor traffic not less than seven hundred millions additional annually. The Christian Union of that time, commenting on the statement of the Tribune, said the sum annually spent for drink was not less than nine hundred million dollars.

The statement of the Tribune was founded upon the amounts of liquors of various kinds which passed through the custom houses and revenue offices of the country, taking no account of the great amount of "crooked" whiskey, beer, and foreign liquors which escape the eye of the officials, and of which the statistics take no account. The Tribune said: "There are at least one in twenty of the able-bodied men in this country who are rendered idle by their habits, or incapacitated for work; and these persons at the ordinary wages of working men would earn, if industrious and fairly employed, more than \$200,000,000 yearly. The proportion of persons in hospitals who reach them because of excess in drink, is very large, but cannot be definitely ascertained."

The eminent Dr. Clark of London, physician in ordinary to the Queen, having an engagement to speak at a temperance meeting in Exeter Hall in that city, said that in preparation for it he had made a personal examination of the hospitals, and found that eighty-five patients in every hundred were there because of drink, directly or indirectly.

The Tribune continues: "The time has gone by in this country when a serious discussion of a question that involves such vast expense to the nation, can be prevented by bullying, intolerance, insolence, or ridicule.

This very practical people having begun to think about the matter in earnest, perceive that it is much too important to be put aside at the dictation of the saloon-keepers. It is certain that the entire savings of the people and all additions to their wealth are not twice as much as the sum expended (annually) for liquor and because of the abuse of liquor. If any just and reasonable proposition can be made that will add one-half to the savings and prosperity of the nation, it will not be put down by a sneer, nor defeated by a law-breaking mob.

## Two Thousand Million Dollars Spent,

lost, and wasted in this country every year in intoxicating drink and because of drink! It has always been an axiom among temperance workers from the beginning of the agitation, that for every dollar spent in strong drink, at least another dollar in many ways is lost and wasted. It is not an extravagance to say that there need be no poverty or pauperism in this country—no suffering for food, raiment, and comfortable shelter—but for the infinite curse of the liquor traffic.

Dr. N. S. Davis, M. D., LL. D., of Chicago, than whom there is no higher medical authority in this country, says: "The consumption of 879,767,476 gallons of fermented and distilled drinks in this country annually has robbed more than one hundred thousand persons from five to twenty-five years of life each in the United States. If we add to these strictly physiological and pathological results the enormous amount of moral deterioration and crime induced by the use of these drinks, it completes an aggregation of pecuniary impoverishment, mental demoralization, and sacrifice of human life, that has no parallel from any other agency operative in human society." Dr. Kerr, of London, with the registrar of deaths and burials, made a careful examination into the effects upon life of the drink habit in the United Kingdom; and their conclusion was that the annual deaths from that cause were more than 120,000.

But for the liquor traffic in this country, every family might have a good home in fee, paid for with the money that is now lost and far worse than wasted in drink. The Tribune says: "It does no good for men to sneer at the agitation in regard to the liquor traffic. The subject is too important to be laughed down. . . . The subject has become altogether too important to be ignored, or passed over without any serious attempt to settle it. Aside from the law-defying spirit which it [the liquor traffic] has displayed, aside from all its moral and religious aspects, the question considered purely as one of dollars and cents, in its effect upon the national prosperity and wealth, is one of the most important that can be named."

The Tribune is very cautious and moderate in its way of putting before the people the relation of the drink-trade to the public welfare. In its care not to over-state or over-throw the evils of the liquor traffic, it has greatly under-stated the mischiefs coming from it, which may properly be called infinite. They are really vast as eternity and boundless as infinite space. No earthly power, can, as it were, estimate approximately the mischief to the nation and the misery to the people, coming from that "gigantic crime of crimes." The Tribune says this question is one of the most important that can be named. It is really more important than all others combined. There is and can be no difference in opinion among intelligent men as to the tremendous evil of the liquor traffic and the need of doing something, not to mitigate, but to annihilate it. The difficult question arises,

## What Can Be Done about It?

How happens it that this dreadful evil has now an existence among us? It crept in upon us in the old time—in the dark days, when its nature was not so well understood as it is now; and when men did not know so well their relations to the State—and the duty of the State to the people—that no man has a right to do anything inconsistent with the general good; that the State is bound to forbid and suppress with the strong hand everything not in harmony with the welfare and happiness of the people.

The liquor traffic, as it exists in this country, is the creature of the law; the law is supposed to represent the public opinion upon every matter to which the law relates. Is this traffic in accord with the opinion and the wish of the better part of our people; with those of our clergy and the members of our churches? The law is made by votes in Congress and in our legislatures; these laws now establish the liquor traffic as a good and useful trade, thus representing, as it is supposed, the public opinion of the country. Is that really true? It seems to be so, because the majority vote seems to be in favor of the protection and perpetuation of the saloon. On this question there is no other way by which public opinion can be indicated, than by the vote upon it. Votes in Congress and in our legislatures represent the votes of the people in the ballot-box. If the people do not wish the saloons to be supported by the law, there is no other way in which they can express this effectively but at the polls.

There are many localities in the country where the majority vote is against the drink traffic; but in the nation at large the majority vote is in its favor. The pulpit and the pew, the priest and the publican, seem to be at one upon the question of protection and perpetuation to the grog-shop. The church can have its way upon this matter. It is certainly true that

## The Church can Vote the Grog-shops Down

as it has voted them up. It is not true that the rogues, rascals, and rascals, unaided, can govern this country and determine what its policy shall be upon this question; but when the test comes, we find them supported at the ballot-box by nearly the united power of the church of all denominations, except the Friends. I do not forget what the attitude of the Methodist Church, the Presbyterian Church, the Free Baptist Church, is on this question. I have carefully preserved a great collection of their resolutions adopted at representative public conventions. These resolutions are all right, and seem to commit those whom they represent to all constitutional methods for the deliverance of the country from this great sin, shame and crime. But the resolves and prayers and hymns go for nothing unless followed out to a logical and effective conclusion.

The grog-shops cannot be resolved down,

prayed down, nor sung down; there is only one way upon earth by which they can be suppressed, and that is by votes in the ballot-box.

I am not mistaken when I say that the church has the power to vote the saloons down, as during all these years she has voted them up. I know very well how offensive this statement will be to the great mass of those to whom it refers, but it will touch no one in that way whose vote has always represented his convictions that the liquor traffic is a great sin against God, a great crime against the people, and a deadly enemy to the material, moral and spiritual interests of men. I am not sure that the time has yet come to summon the church face to face with God and the country in this matter; but of this I have no doubt, that the liquor traffic can live no longer than it shall be upheld by that great power.

## ALBUQUERQUE COLLEGE.

REV. C. I. MILLS.

THIS college, in New Mexico, has just closed the most prosperous term in its history. It has had enrolled more than double the number of students of any previous term, and great enthusiasm has been manifested in school work both by teachers and pupils. Every department of the college has been a success. The reputation of the school for thorough work has gone abroad, and students are flocking to us from all over the Territory. There are but few good schools in New Mexico, and Albuquerque College is taking the lead. She is bound to keep it so long as she exists.

The boarding department, which was not last spring, has been filled this term. We have pupils from some of the Eastern States. Being obliged to come to a higher altitude for their health, their parents, hearing of the excellence of our college, have sent them to us, and so they have the advantage of being at school while enjoying the benefits of the climate. A hint to the wise in the East should be sufficient.

One new feature in regard to our school has recently been developing itself—the higher class of native Mexican people have begun sending their children to us. Hitherto they sent them to the Sisters' schools at the convents, which are cheap in more ways than one, but now they prefer to send them to us at a greater cost, because they say they want their children to receive a good English education. We have two students from the City of Mexico. That Albuquerque College is needed in New Mexico, is shown by its being well patronized.

We are in want of financial aid, however, because we have outgrown our present building. If the number of extra students come to us next term that we have every good reason to believe will, we shall not have room to accommodate them. We have already taken needed rooms from the boarding department for recitation-rooms, and are being cramped. We need a new building.

What school is not needy? And yet the school that is a necessity to the rapid advancement of the Redeemer's kingdom is the one that should have the help. We claim that Albuquerque College is such a school. No one has better judgment in regard to such things than Bishop Foster. Recently he spent a fortnight in the Territory and a week here in Albuquerque, and he emphatically declared that the college was a necessity in the Territory and ought to have financial aid. Who will give us a new building? Unless we advance, our work in this Territory will be seriously injured. Rev. T. L. Wiltsie, the superintendent of our English mission work, was appointed financial agent of the college by Bishop Foster at the last session of our Mission. Any letter addressed to him, or to the president of the college, Rev. C. I. Mills, will be promptly acknowledged.

## A NEW INSTITUTE OF SACRED LITERATURE.

REV. JOHN ALFRED FAULKNER.

NEVER in the history of the world was the Bible more thoroughly and enthusiastically studied than it is to-day. Never were there more and better helps for that study. Never did biblical scholars give themselves with greater devotion and self-sacrifice to the spreading abroad and making popular the knowledge of the Bible than they do to-day. In fact this is a feature of the times—the joining hands of the eminent scholar and the unlearned layman so that by the personal contact of teacher and pupil the latter may have, without leaving his own fireside, some of the advantages of a critical knowledge of the sacred Scriptures. This also illustrates the Christian spirit which pervades the biblical learning of the present day. The Franciscan and other monks, who, in the Middle Ages and after, gave themselves to the editing and copying of ancient writings, did an inestimable service for humanity. But they toiled in their monasteries for the few. The modern scholar brings himself in connection, if possible, with the many.

An illustration of these facts is afforded by the organization of the American Institute of Sacred Literature, formed October 12, 1889, to succeed the American Institute of Hebrew. Its scope is much wider than the Institute whose place it takes, and than the Correspondence School of Hebrew, which was started ten years ago (December, 1880), and the Summer School of Hebrew, which was first held in July, 1881. These last-named schools are still in progress, under the leadership of their founder, Rev. Wm. R. Harper, Ph. D., formerly professor in the Niagara Park (Ill.) Baptist Union Theological Seminary, now professor in the Yale Theological School, and never had such a wide constituency as they have to-day. But the work of the new Institute is to embrace every department of biblical study—not only the language, but also the literature, history, theology, and archaeology of the Bible. Its aim is thus defined:—

"The American Institute of Sacred Literature has been organized with the single purpose of furnishing aid toward a more general and a more accurate knowledge of the sacred Scriptures. Everything which bears directly upon the subject of the Bible will be included within the scope of its work. Its aim will be to encourage and promote the philosophical, literary, historical, and exegetical study of the Scriptures by means of such instrumental-

ities as shall be found practicable. In accordance with this aim, the work of the Institute will include the study of (1) Biblical Hebrew, Aramaic, and Greek; (2) languages cognate with the Hebrew, e. g., Syriac, Assyrian, Arabic; (3) the Bible in the original tongues; (4) the Bible in the ancient versions; e. g., the Septuagint, the Vulgate; (5) the Bible—both Old and New Testaments—in English; (6) Biblical Literature, Biblical History, and Biblical Theology.

It is seen, therefore, that the scope of the Institute is as broad as its name indicates, and it heartily invites every one to become in league with its noble work, whatever may be the branch or kind of study which is desired to be pursued. It brings a biblical seminary, so to speak, to the door of every house, and for a small fee it furnishes the advantages of learned instruction to the poor boy, the working man, or the country teacher. It will give definiteness, enthusiasm and accuracy in the study of the Bible, and it lays at the feet of the humblest student in the farthest hamlet the personal services of the best biblical scholars in America.

The courses are now all laid out in the above departments of knowledge, and are arranged to suit the beginner or the advanced student. These courses are very comprehensive, and some of them are most fascinating fields of study.

The departments of instruction are four: (1) The Correspondence School department; (2) The Summer School department; (3) The Special Course department; and (4) The Examination department.

Associated with Dr. Harper, the founder and principal of the Institute, as directors and instructors, are such well-known men as Bishop Vincent, President Andrews, of Brown, Prof. Thayer, Buell, W. J. Beecher, E. L. Curtis, Terry, Stevens, Francis Brown, and Dean Edwards, T. Bartlett.

I heartily commend the work of the American Institute of Sacred Literature, and I urge all interested in its work, and all who desire a fuller and exacter knowledge of the Word of God, to study its plans (for which circulars will be furnished by Prof. W. R. Harper, New Haven, Conn.), and to enroll themselves as members. No study can exhaust the riches of the Bible, but any study, if reverently pursued, will impart something of that riches; and will, above all things else, lead to Him who is the Lord of the Scripture, to whom it testifies, and who only is the Giver of eternal life.

## MALAYSIA MISSION.

REV. W. H. OLDHAM.

THIS is the name of the youngest daughter of Asiatic Methodism. She was born only eight months ago in Singapore, but is a prize baby of considerable weight, and promises to attain large proportions.

After graduating from Boston University in 1883, I spent part of a year in the Michigan Conference in home mission work on the edges of the pine woods of the North. Sailed from New York in the fall of '84, expecting to take charge of the Bawmwin mission, Bangalore, but was instead sent by Bishop Hurst to open a self-supporting mission in Singapore—the key to the Malaysian islands extending from the Malay Peninsula to the coasts of Australia. This mission was opened first among the English-speaking people of that thriving port. Among them a church was organized, a building erected, and this society now lives and grows under the leadership of W. N. Brewster, a graduate of Boston Theological School, and from it there goes forth a constantly-increasing number of young people as teachers and lay preachers among the various nationalities and languages that encompass us.

In addition to this church work, efforts were put forth from the beginning to get hold of the youth and children of the heathen and Mohammedans of the island chiefly by day schools, and these have now come to be a markedly successful feature of our work. Beginning with a small school of 13 boys, the Anglo-Chinese school has risen rapidly in numbers and efficiency, enrolling last year over 400 lads. These are of all nationalities—Chinese, Malays, Tamils, Siamese, Eurasians, etc. From the first the school has paid all its current expenses, and our Chinese friends have largely helped in the erection of our school buildings. In some cases single contributions have been large, as when in purchasing our present boarding school two Chinese merchants gave \$1,500 and \$1,000 respectively.

Our growth, however, has been faster than our ability to make room for expansion, and we are now obliged to build again. To once more ask the Chinese for help (thrice in four and a half years) would be to imperil our moral progress. It ought not to be risked. I am, therefore, venturing to appeal to the church in America. Brethren, read the following circular, and if God puts it into your heart to help, be not disobedient to the Divine voice. To Christian women I would say, the normal training class to be opened will be co-educational, for, of course, here we would expect to train native Christian pupils. Help us, for we shall be of great use to your future work.

We have, besides Tamil schools, a medical dispensary, street and house preaching in Chinese, Tamil, and Malay, house-to-house visitation among women, tract writing and distributing, and all forms of active mission work. Several baptisms, wide-spread interest and deepening of desire and faith on the part of the missionaries, mark the year. Pray for us, read our appeal, and help us if you can!

## Circular of the Anglo-Chinese School, Singapore.

Located at Singapore, the key to the Malaysian Islands, the very centre of the trade of 36,000,000 of people. The school is entirely self-supporting. Over 300 of the students are heathens who are thus directly under the influence of the Gospel. Several of our boys have been clearly converted.

We now propose to raise the school to academic grade and to add theological and normal training classes for the preparation of the native pastors and teachers of the near future. This would put the school into a commanding position, and would make it in its power and moulding influence over southeastern Asia what the Roberts College at Constantinople is to southeastern Europe. Help us to build for the ages. We are the only American mission in this field, and invite the Christians of America to help these millions in one of the most neglected mission fields of the earth. Ten thousand dollars will enable us to build an edifice for high school department with rooms for normal and theological classes, fitted with American school supplies. The government gives us the land. We pay our own current expenses. Will you help to erect the building and so become a benefactor to untold thousands the other side of the world?

W. F. OLDHAM,  
Supt. Malaysia Mission.

The British Governor of the Straits Settlements, Sir Cecil Smith, K. C. M. G., says: "Rev. Mr. Oldham has been engaged in educational work in Singapore and has achieved an unusual measure of success. The government is indebted to him for the timely help he is rendering this whole country. Having visited the school, I can add my personal testimony to its great value."

Cecil C. Smith, K. C. M. G., Governor.

C. H. Fowler, Bishop of the M. E. Church, writes from 435 Buchanan St., San Francisco, Cal., Oct. 29, 1889:—

"To whom it may Concern and to all who care for Missions: Rev. W. F. Oldham, of Singapore, is personally known to me as a worthy, intelligent, godly man, with the habit of remarkable success. I have personally inspected his work in Singapore, and feel certain that he knows how to make a dollar do full duty and how to induce his converts to help themselves. You can believe and trust him with safety."

Always Sincerely, C. H. FOWLER.

Donations may be sent to, Care of Dr. S. L. Baldwin, 150 5th Avenue, New York, or to Mr. Oldham, Newburyport, Mass.

## HELP NEW ENGLAND CONFERENCE.

REV. W. A. SPENCER, D. D.

THE tables prepared for the General Committee of Church Extension at its meeting at St. Louis, indicated that New England Conference had raised her entire apportionment, with over a hundred dollars of surplus. She has to her credit in the treasury of the Board about \$2,500. The amount asked for the year to come is \$3,000, and the amount allowed \$2,000, so that if the Conference should raise its entire amount asked, there would be about \$4,500 to be expended within the Conference. After two years in which five dollars were offered in donation for every three dollars raised in collections, the General Committee still offers to return two-thirds of all the collections to meet emergencies within the Conference bounds. There was great need to be met from every part of the church, and constant endeavor to cut down the amounts to be given to Eastern Conferences where very few new churches were building. However, Bishop Foster and Rev. J. M. Durrell and some others made a special plea for New England Conference. It was urged by one speaker that the Scandinavian and French populations alone ought to have the full \$5,000 of help which was allowed last year. In the general crash to make \$250,000 a million dollars' worth of work, the amount allowed was reduced, but still a much larger amount than in some of the adjoining Conferences.

The question recurs, "Who will help New England Conference?" Every pastor can do it by taking a large and generous collection for Church Extension, and forwarding to Chas. R. Magee as soon as taken. Now that the great burden has been lifted from People's Church by donation of \$5,000 and loan without interest of \$5,000 more, the time has come to push other enterprises within the Conference. Perhaps none of these are more important than the Swedish work. Of the many kinds of foreigners coming to our shores, the Swedish population is among the best. They make good citizens, industrious and home-loving, and, when converted, make splendid Methodists, earnest, fervent and devout. A dozen new places ought to be occupied in the near future with plain frame churches to make a beginning in each Swedish centre in New England and New England Southern Conferences.

Then the French Missions ought to be pushed. Along the Fitchburg railway you may find many communities where the French are an increasing percentage. That railway has many growing communities, and its trains are usually full of people coming from the north to find homes or employment in New England. The other railways from the north bring in their quota, and the French invasion becomes a serious matter of concern unless the Protestant churches capture the young people of this invading army. The great lines from the West bring to New England very little danger compared with these streams from the Province of Quebec, where the Catholic religion and French tongue are dominant. Shall New England help to save herself by helping these foreign populations while they may still be molded into American ideas?

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## TEMPERANCE ITEMS.

—The W. C. T. U. exhibit in the Paris Exposition received the gold medal in honor of its beauty and merit.

—A temperance society 1,000 strong now exists at Honolulu. A revival of religion came first; the temperance was followed.

—The Nebraska Woman's Christian Temperance Union is preparing to build a State temperance temple to cost from \$50,000 to \$75,000. Omaha bids for the honor of its location.

—Large numbers of White Shield and White Cross Leagues have been organized during the past year, several industrial homes have been opened for girls, and mothers' meetings have been held in nearly all the States.

—Miss Phiney, of the Rangoon W. C. T. U., has begun the publication, in the Burmese language, of temperance leaflets for the use of native Bands of Hope. The leaflets are issued monthly, each number containing a catechism on the effects of alcohol, tobacco, and opium on the human system, and a temperance song translated and set to some familiar tune. About 500 copies are now used each month in sixteen different schools.

—The Juvenile Leagues of the W. C. T. U. have enlisted over 200,000 and their drill consists of more than military tactics. They are taught the physiological, ethical, and social effects of alcohol and tobacco. Miss Kimball reports in round numbers 120,000 pledged Sunday-school scholars, while 12,000,000 children of all nationalities are growing up under the influence of temperance text-books in the public schools.

—Mary H. Hunt says: "A government of the people cannot lag long behind the popular will. Just as soon as a controlling majority of the voters of this country cease to believe in alcohol as a beverage, and therefore cease to drink it, there will be no trouble in effectually prohibiting its traffic. The first step towards a permanent suppression of the saloon and the consequent evils of intemperance is to correct the present popular fallacies in favor of alcoholic drinks, by educating the people in the proven facts of modern science against such beverages. The State of Massachusetts has provided for such education in the law enacted in 1885 requiring that the nature and effects of alcoholic drinks and other narcotics, in connection with relative physiology, shall be taught in the pupils in all the public schools of the State. If the people of this Commonwealth would spend one-half the time, effort and money to secure a faithful enforcement of this law that was spent last spring in the vain effort to secure prohibition of liquors that a majority of the people are not yet convinced should be prohibited, we should be much nearer the abolition of the saloon."

WILBUR FISK.  
Boston: Houghton,  
\$1.25.







# Zion's Herald.

WEDNESDAY, JAN. 15, 1890.

[Entered at the Post-office, Boston, Mass., as second-class matter.]

## Contents.

The Outlook.	17
OUR QUIVER. CONTRIBUTED ARTICLE. THE RELIGIOUS WORLD.	
Miscellaneous.	
Numerical Methodism in New England.—What can be done about it?—Selected Poem.—Albion College.—A New Institute of Sacred Literature.—Malaysia Mission.—Help New England Conference. TEMPERANCE ITEMS.	18
Our Book Table.	
MAGAZINES AND PERIODICALS. OBITUARIES. Advertisements.	19
Editorial.	
The Essential Spirit of Puritanism.—Angels Unaware.—The Acquisition of Wealth.—The Scope of the Temperance Movement. EDITORIAL NOTES. PERSONALS. BRIEFLETS. THE CONFERENCES.	20
CHURCH REGISTER. MARRIAGES. DEATHS. Advertisements.	21
The Family.	
Original and Selected Poems. THOUGHTS FOR THE THROUGHTFUL. ABOUT WOMEN. OUR GIRLS. LITTLE FOLKS. FARM AND GARDEN.	22
The Sunday School.	
Correspondence, etc.—Advertisements.	23
Review of the Week.	
THE CONFERENCES. Swedish St. Paul's Church, Quincy, etc.—Advertisements.	24

## THE ESSENTIAL SPIRIT OF PURITANISM.

For a due appreciation of the highest forms of moral and spiritual heroism, sympathy and a sense of kinship are necessary far more than intelligence. The lofty character and independent spirit of the Puritan and the Pilgrim have had many able and eloquent eulogists and millions of warm and enthusiastic admirers, but those who have obtained the truest and deepest insight into the minds and motives of the men who two hundred and seventy years ago scattered on a barren rock the fruitful seed of liberty and laid deep and strong the foundations of the great republic in the world, are the men who would have sailed in the "Mayflower," and would have insisted on sharing the risks, toils, and privations of the first colonists if they had had the chance. From one of the ablest of the brilliant speeches made at the late annual dinner of the New England Society in New York city, it is clear that in spite of the rapid transformation—intellectual, social, and political—through which the world is passing, the Puritan ideal still exerts a potent influence on the noblest and most elevated minds. "We love the body, not the soul of things; we love the truth," some one has said. In that sentence is expressed perhaps the most bewitching temptation that besets men in any land or time. Against that downward tendency in religion, in society, in politics and government—a tendency as apparent to-day as it was nearly three centuries ago—Puritanism arrayed its whole strength in unrelaxed and unwearying hostility and resistance. The Puritan held that the "soul of things," and not the "body," was the proper object of human concern and inquiry, and that truth, not beauty, was "bread of life" to man's immortal nature. For the ceremony and outward circumstance of life and of religion he cherished a sovereign contempt, and his heart would have responded warmly and promptly to the sentiment of a modern poet,—

"O little Bethlehem, poor in walls,  
But rich in furniture."

## ANGELS UNAWARES.

There is good in all sorts of people. True, men are fallen beings, but they fell from a state of angelic purity and perfection, and something of that high estate still inheres in them. Take the most degraded man or woman that you can find in those assemblages of vice, the "slums" of a great city. There is certainly the possibility of something better in that man or woman, and knowing what we do of the infinite gulfs and heights in our own consciousness, who will venture to limit that possibility? Oftentimes the watershed between heaven and hell, for a human soul, is the environment into which it is born. Here is a life which begins to run its course down the smooth, sunny slope of happy home surroundings, Christian instruction, and pure and godly example. And so it flows on and on till it comes to the great sea of peace.

Another life begins close beside it, but flows through dark and dreadful chasms of sin and shame, through a corrupted and diseased manhood, and comes speedily to the dark tide that moans on the other side of the continent of life. What caused the difference between the saint and the sinner? The mere accident of birth.

Let us not be so coldly uncharitable as we are. There is an angel slumbering in every soul that goes down the dark side of life. It is never too late to save the wasting manhood or womanhood of any sinner. That huddled heap of rags in the gutter, that you almost loathe as you pass it, is an angel out of the pathway, an angel groping in the dark. It may be in your power to set that angel's face toward heaven again, but you pass by, and the last opportunity of

salvation for that shuddering soul is lost, and it plunges down into the gulf of death.

Here is an acquaintance of yours whom you know to be a godless man. He is an agnostic, or an atheist, and prides himself upon what he calls his "freedom from superstition." Yet underneath his life runs a current of bitterness and unrest, which shows he is not satisfied. The angel is stirring in that man. Will you help to awaken the better life? You do not know what has made the man an atheist. Perhaps it was bad teaching. Perhaps it was a great sorrow early in life that embittered his heart against God and against man. It may be that he is simply waiting for some one to teach him the true lesson of sorrow. Will you try it? or will you let him go his way into eternal rebellion and death?

Oh, the multitude of angels about us that we never see or know—angels with folded wings, angels waiting for a revelation of themselves unto themselves.

"They sit all day  
Beside you, and lie down at night by you,  
Who care not for their presence—nurse or sleep—  
And all at once they leave you and you know them!"

## THE ACQUISITION OF WEALTH.

In itself, wealth is a mere neutral and dead substance; it is neither good nor bad. It is a glittering bundle of possibilities, in whose use we may find danger or defense, a curse or a blessing, according to our capacity to administer it. The sharp instrument, capable of doing execution in the skilled hand, may be a source of danger to the unskilled. Money may prove a benediction; the inordinate love of it sends men to perdition. The vice is not in the money, but in the man. Money is at once the creation and resource of civilization. Without its large accumulation, none of the great enterprises of the world, transcontinental railways, ship canals, or ocean steamers, can be carried forward. And, in the church, no less than in the world, money in large quantities is a prerequisite to success; and in order to have it, it must be accumulated and held until it can be used.

The sentiment against the accumulation of property is unintelligent and narrow, failing to take into account the larger needs and grander purposes of our earthly condition. It fails to distinguish between wealth and the abuse of the wealth. Like the farmer who burned his barn to get rid of the rats, it would destroy a legitimate use to disprove an abuse. The glorification of poverty marks the meanest period in the history of the Christian Church. If the devil was in the palace of the noble, he came no less and in more disgusting form to the cell of the monk. The devil was in the man, and not in the institution, and the notion that he can be exorcised is as foolish as all history shows. He can exist and flourish amid the rags and squalor of the hovel, as well as amid the silks and jewelry of the stately mansion.

In spite of this, there are a few people who cleave to the old monastic error and think they find support for it in the New Testament. Like the old monk, they remind us that Christ exemplified the condition of poverty. He owned no houses or lands. He owned the universe and wielded the instruments of divinity. When you own half the universe or can touch the dead to life, you may safely venture to live as he did. However he lived, he designs that you should live by his example, and by his industry, economy, and wise foresight. But the words of Christ, "Lay not up for yourselves treasure upon earth," are hurled at us as conclusive against the accumulation of property. The proof, however, is only in appearance. In reality this is not the teaching of the passage at all. The text does not forbid the laying up of treasure for ourselves, for this, in the next verse, we are bidden to do. What we are forbidden is to substitute a lower for a higher good, a material for a spiritual treasure. We are to seek first the kingdom of heaven, and the material good will be—not withheld, but—added. The passage does not forbid the accumulation of wealth, but the making it our treasure, our supreme good, the setting our affections upon it, which is sure to "draw men in destruction and perdition."

In a word, wealth is a precious gift of God. Be thankful for the sources of material good He has been pleased to open to you, and pray for wisdom to use them discreetly, so as to work no injury to yourself or neighbor, but so as to prove a means of good, a well-spring of life to all within the circle of your influence. To turn the unrighteous mammon into a means of grace, is the best expression of consecrated genius.

## THE SCOPE OF THE TEMPERANCE MOVEMENT.

A distinguished representative of the Woman's Christian Temperance Union recently called upon us to solicit our advocacy of a movement to secure a lesson on temperance, as often as once in each quarter, in the International Series. Our convictions were not then, and are not now, carried in the case. We would have more direct temperance instruction and work in connection with the Sunday-school, but the above plan does not seem to us the wisest. The effort to justify all the methods of modern temperance movements from specific declarations of the Scriptures has often done violence to the clear and unquestioned significance of biblical truth. Total abstinence is the use of intoxicants and legal restriction of the traffic were not the moral and reformatory questions with which the

biblical writers and teachers had specifically to do. The effort, therefore, to select for seven years twenty-eight lessons from the Old and the New Testaments that could be used appropriately and effectively as the basis of the temperance instruction formulated for the present hour, would at the least be difficult and embarrassing. Nothing in the end is more harmful than to read into the Scriptures what is not clearly there, or to accept a false exegesis of biblical truth as the basis of any reform. We once heard a Sunday-school teacher press home upon a class the necessity of abstinence from all intoxicants, with final reference to the words of Paul as conclusive authority, "Touch not; taste not; handle not."

That teacher should have known that the great Apostle in that statement made not the slightest reference to habits of drink. This is an illustration of the too common and injurious practice of wresting the Scriptures not only to their destruction, but to the detriment of the moral principle which it is sought to sustain.

Another objection to the proposed system was suggested to us by the distinguished lady herself. She was very strongly possessed with the conviction that the Sunday-school was not doing anything for the cause of temperance unless there were lessons definitely devoted to the subject. This is one of the mistaken limitations in vision connected with many of our most earnest temperance advocates. It is in the same line that *The Voice of New York* opens a column in which each week it summarizes the lines which the religious weeklies devote to the cause of prohibition. The inference which this weekly purposely carries to its readers is that the religious press is indifferent to the cause of temperance reform, unless so much space is specifically devoted to prohibition, and thus labelled. To inculcate such views is not only harmful, but unjust. Such a test applied to the New Testament teachers would condemn them, even the Lord Himself. Temperance, abstinence, prohibition, is something larger and more Christian. As the whole trend of the teaching of Christ and His disciples is in favor of temperance, when rightly understood, so all Christian instruction in its real scope underlies and sustains this cause. Every religious journal that declares a moiety of the truth as it is in Jesus, is uttering the sentiment in which temperance reform finds its best support. Every Sunday-school teacher who bears to the scholar the message of Jesus, is inculcating the principles of temperance. The fundamental motives which underlie all successful temperance work are disinterested love for others, self-control, and self-abnegation. These are thoroughly Christian in essence and development. We need in these days the encouragement that comes from a proper and grateful recognition of the entire scope of the temperance movement. We should gladly acknowledge the faithful co-laborers all about us. Every person who bears the name of Christian and really lives the truth as it is in Christ, is a helpful coadjutor in this urgent cause.

We are glad to be exhorted to greater faithfulness in prohibitory reform, but let it be done intelligently, without false teaching, and with justice to none. Let the Sunday-school temperance concert, and addresses from pastors and from women and men eminent in the work of prohibition, supplement the efforts already made.

## EDITORIAL NOTES.

**The Black Man Answers the White.**  
Last week Senator Morgan of Alabama, with assumed seriousness—for we cannot apprehend that it was real—said, in a session of the United States Senate, in a speech on the proposed forced emigration of the negro to Africa:—

"He had reached the conclusion that there was a natural incongruity and an irrepressible conflict between the races, which nothing could cure except their final separation. The return of the negro race to Africa was the final and only solution to the problem. It was undeniable that the aversion between the two races had greatly increased since slavery was abolished, and it would increase, so slavery as a large portion of the population was of the African race. Experience would not permit the statement that such feeling of aversion existed only in the South. It was not so intense in the South as it was in the North. It was not so strong between the negro and his former master as it was between the negro and those who never owned slaves. In Africa the negro could grow up to be a man, and in the Congo basin were found the best type of the African race, and the American negro would find there a field for his efforts."

On the same day Dr. J. C. Price, president of the colored college at Salisbury, N. C., and one of the foremost orators of his race, delivered at Chester a speech that is attracting great attention. He said:—

"This sunny Southland, where lie the bleaching bones of my fathers, dear to me, and I, too, feel 'to the manor born.' This soil is consecrated by the labor, the tears and the prayers of my ancestors. Talk about Ethiopia, land of Africa, but I believe that God intends the negro race to work out here in the South the highest status he has ever attained. If anybody wants to go to Mexico, or Kansas, or anywhere else, let him pack his trunk and go of his own free will. Let Congress legislate the black man back to Africa, it would be just as wise to legislate the white man back to Europe. When one goes, the other ought to go too."

Thus the black man completely answers his white brother. His address was more scholarly, eloquent, just. We are utterly nauseated with this arrogant twaddle about forced emigration for the negro. The negro is not going, nor is he seriously to be asked to go. He is clothed with certain natural and legal rights. We expect him to assert these rights. He has been treated as if in pupillage long enough.

**The Physician's Larger Mission.**  
In the *Medical Record* for Dec. 21 there is a popular and notable address by Dr. Wm. M. Polk. In it he summons the members of his profession to a larger mission. They are not only to heal, but to teach; not only to bear to the people the remedies for the ills of the body, but to prevent the incurrence of its ailments. He asks his co-laborers this very pertinent question: "Do you ever much trouble yourselves about the medical education of the great public?" and says also:

"Let us take a broader view of our mission than is involved in these processes of mere self-instruction. Let us shake off the exclusiveness of our teachings, and, taking the public more into our confidence, speak directly to it of those laws of life and health which are each day becoming so necessary to it in its present emergency, and which they are eager to receive from us as its recognized expounders." Then follow these strong words of warning:—

"Drive home to him whose property right is represented by his brain, by his muscle, that his body is his capital out of which his profit must come, and if he consume all of profit he gets from year to year it is the more important in the economies of his life that he keep his body in the best working order. He must change, he must learn, it comes to him that the loss he loses is lost because of physical defects engendered in his heredity in the hygienic defects of his daily habits; and it is hard upon him that in the failure of to-day he but sees the paralyzing influence of some infraction of the laws of health yesterday, and in the conduct of his life to meet his daily wants—in health—in morals—he must accept the dictum, 'As we sow we must reap.'"

Dr. Polk embodies in his address a most important suggestion that should be utilized. Much of the knowledge of the physician should be popularly given to the people. In every considerable community a Physicians' Institute would be practicable, in the charge and under the management of the resident physicians, by which an annual course of lectures on physiology, anatomy, hygiene and sanitation could be supplied to the people without cost. There is a dense and superstitious ignorance in all our communities that brings disease, suffering, and premature death. Shall not the philanthropic tendencies of this age lead to the inauguration of something practical in this direction?

## PERSONALS.

"Holiness," wrote Bishop Asbury, "is the element of my soul."

Whitefield said that he desired to die, "blazing not with human glory, but with the love of Jesus."

Canon Wilberforce, accompanied by Mrs. Wilberforce, is visiting India, especially to study the opium question.

Dr. Phillips Brooks preached on Sabbath evening at the New Old South Church, on "The Glory of Simplicity."

We are glad to learn that Dr. E. Tourjee, who has been quite seriously ill for many weeks, is rapidly recovering.

Bishop Taylor was to hold the Liberia Conference in Cape Mount, commencing with the 9th inst. He is in improved health.

Rev. Frederick Woods, D. D., spent last Sabbath in Toronto, preaching at the anniversary of the Elm St. Methodist Church.

The *Pacific Christian Advocate* says: "A note to the editor from Bishop Fowler reports much improvement in the Bishop's health."

Dr. Coke said at Asbury: "In his presence I feel myself a child. He is, in my estimation, the most apostolic man I ever saw except Mr. Wesley."

Rev. James Mudge is obliged, on account of illness, to postpone the delivery of the course of lectures on Missions, noticed in our last issue, until the 20th inst.

Rev. Dr. J. W. Mendenhall, on Monday next, and so Rev. Dr. Bates will preach on "Reveries." The latter is invited.

Dr. A. B. Leonard is holding missionary conventions for ten days in New Hampshire, and awakening a deep interest in missions by his strong and eloquent addresses.

The *Americans of London* will give Stanley a great banquet on his expected arrival in the middle of February. Mr. Lincoln, the American Minister, will preside.

Wesley once said: "I have no more right to object to a man for holding a different opinion from me, than I have to differ with a man because he wears a wig and I wear my own hair."

Rev. G. H. Spencer, of Boston University, is to supply Haverhill St. Church, Lawrence, until the next session of the New Hampshire Conference. His pulpit ministrations are highly appreciated.

A present of some choice apples from Dr. H. P. Torrey is gratefully appreciated by the editor of *ZION'S HERALD*. Dr. Torrey is as skillful in growing fine fruit as he is in cultivating the youth committed to his care.

Rev. W. F. Oldham and wife, who have so large and successful a school at Singapore, are making most excellent impressions wherever heard in regard to their great work. They may be addressed at Newburyport, Mass.

Rev. S. E. Quimby writes: "Presiding Elder Norris has been laid up with the prevailing epidemic. He was unable even to attend the funeral of his sainted mother. He has the praiseworthy sympathy of all his brethren."

Capt. James Blaisdel, a steward of the Walnut St. Church, Chelsea, died Tuesday, Jan. 7. He was much beloved, and his death will be a great loss to the church. Blood-poisoning, the result of organic disease, was the immediate cause of death.

In a letter of Gov. Goodell to Rev. S. C. Keeler, of Concord, N. H., bearing date of the 8th inst., this forcible paragraph occurs: "I do not believe in parleying with liquor-sellers any more than with other criminals. It is high time some solid work was done."

On the 9th inst., at Ipswich, Hon. Frederick Willcomb was married to Miss Theodosia B. Hunt, of that town, by Rev. John Galbraith. The happy couple shares with the many friends of the Willcomb in the ministry as well as laity in New England in offering sincere congratulations. A generous slice of wedding cake has been laid on the editor's table.

Rev. Leroy M. Vernon, D. D., spoke in Music Hall on Sabbath afternoon, on Romanism, to a large and deeply interested audience. A special report of the address will be found on another page. He is to speak next Sabbath afternoon on the same topic. A report of that address also will appear in our next issue.

Of Dr. Kate C. Bushnell the *Daily Union Signal* said:—

"No nobler face is seen among us than that of Dr. Kate C. Bushnell, upon which is falling fast the snow of prematurely gray hair. The great deed of her life was her charge upon the wicked dens of northern Michigan and Wisconsin, which gave her temporary deafness, but insures her lasting fame."

Benjamin Butler loses none of his vigorous expression and individuality of thought. In a recent speech, this is the way he characterized Andrew Jackson:—

"What he meant he said, what he said he meant, and what he meant he did, and something was done. We have fallen lately on days when nothing is done and a great deal is said, and very little is meant."

Dean Bennett of the Law School of Boston University will address the students of the School of Theology next Monday afternoon on "The Gospel from a Lawyer's Standpoint." Rev. W. F. Oldham, the founder of our Malaysian Mission in Singapore, addressed the students last Monday evening.

Rev. C. L. Goodell sends a fitting and beautiful New Year's greeting and letter to his people. He is holding special revival services, with encouraging results. The following series of Sunday evening sermons are to be given, upon "Unanswered Questions of the Bible." Jan. 12, "Who?" Jan. 19, "What?" Jan. 26, "How?" Feb. 2, "Where?"

Rev. H. H. French is meeting with characteristic success in his pastorate at Centenary Church, Minneapolis. The congregation shows large increase, and the official board are united and enthusiastic. Mr. French preached at a union Thanksgiving service, and his sermon was highly commended. It is expected that the new church structure will be commenced early in the spring.

The meetings in the Saratoga Street Church, East Boston, in which Mr. E. P. Telford, the English evangelist, is assisting the pastor, Rev. J. W. Hamilton, D. D., have continued to grow in interest since the first night of the Week of Prayer. They will be continued during every afternoon and evening the coming week. Many persons have been awakened, and a most excellent spirit prevails in the church.

We are pained to announce the death of Mr. Lyman Daggett, who died Monday, Jan. 6, at 4 A. M., at his home in Charlestown. He had been in feeble health for some years, his weakness culminating in inflammation of the stomach. Bro. Daggett lacked a few days of being 69 years of age. Mrs. L. H. Daggett, so well known to our readers, will have the tender sympathy of all in this bereavement.

Rev. Mr. Gill, who two years ago returned from North India owing to the educational needs of his large and growing family, has been recalled by telegram from Bishop Thoburn. No less than eight men have been obliged to leave their work during the past year in the India Conference from the failure of health of either themselves or their wives. The work goes forward grandly, but this year has been a hard one on the workers.

Amelia Smith expects to return to America in April. We well remember when first we saw this distinguished woman. It was at Round Lake about eight years ago. One great sentence then uttered we shall never forget. She said to some young and untalented Christians: "You are all the time talking about feeling and wanting feeling; but God never talks about feeling. He says believe, have faith, obey. Stop thinking about feeling, and do just what God wants you to do."

The *Daily Press* of St. Paul, Minnesota, has a generous and appreciative notice of Charles Dibble Strong, who died in that city on the 7th inst. at the advanced age of 81 years. The *Press* says:—

"Charles Dibble Strong was born in Somersetshire, England, June 19, 1808. At the age of eleven he emigrated to America and located with his father, a tinsmith, where he learned the trade of bookbinding. In 1828 he located in Boston, and two years later engaged in business as a bookseller, stationer, and publisher. He became a member of the Wesleyan Association, and was largely instrumental in securing the re-location of *ZION'S HERALD* in Boston, from which city it had been removed. Mr. Strong published many well-known works devoted to the interests of the Methodist Episcopal Church. He was a clever and talented writer."

## BRIEFLETS.

If you would be loved by others, you must love.

Matthew Henry's three R's must be emphasized in all faithful biblical preaching—"Ruin, Redemption, Regeneration."

So long as the individual is right with God, nothing will go wrong. That is what Paul meant when he said, "None of these things move me."

An exchange says: "It was a great compliment paid to a man of whom it was said that he 'never got muddled with the unimportant.'"

Methodism was born in a revival. To seek and to save the lost is our mission. When we cease as a church to do this, another will have taken our crown.

There is a certain editorial sanctum where an incidental expression of one of the corps has become a standing proverb: "Don't create necessities."

This is the set time for God to favor His Israel with a refreshing. What is your attitude in the matter? Your real desires and purposes are the gauge of your condition.

"O Lord, revive Thy work!" Let this cry, with the unrequited desire of John Knox when he prayed, "Give me Scotland, or I die!" take possession of our entire Methodistism!

The *London Christian World* says:—"America is ahead of this country in the matter of temperance legislation. No fewer than 25 States have enacted laws against intoxicants by law the nature and effects of intoxicants."

The Congregationalists of London discuss with enthusiastic appreciation the "Forward Movement" in Wesleyan Methodism, and ask seriously if it is not possible to inaugurate such an advance in their own denomination. This is cordially and gratefully affirmed.

The anniversary of the Young Men's Christian Association of the city will be held in Association Hall on Monday evening, Jan. 20. Gov. Brackett will be the principal address of the occasion will be made by President B. P. Raymond, of Wesleyan University.

The annual meeting of the Wesleyan Home was held Jan. 8, in the Methodist Historical Rooms, 36 Bromfield St., Boston, Rev. J. B. Gould, the president, presiding. The reports of the secretary and treasurer showed affairs to be in good condition and all bills paid. The meeting adjourned for one month, at which time the election of officers will be held.

The *Guide to Holiness* for January has an excellent word to believers under the title, "Mine Deeper." It is an exhortation to a personal study of the Scriptures:—"We counsel the beloved of the Lord to go down deeper, deeper, deeper. . . . Begin the year, we beseech you, with a determination to be a thorough Bible student. How rich you will be by next December if you are a good minister. You will be a real Gospel millionaire, and your joy will be great."

The *Philanthropist*, in its last issue, makes this startling announcement:—

"The Baltimore Grand Jury in their late official recommendation of license for the sale of wine in that city say that 'Statistics affirm that more than forty per cent. of all the young men growing up in large cities are unfit for the most sacred relations of life.' This seems an exaggerated statement, but there is only too much painful testimony to the effect that multitudes of young men become early involved in social impurity, and the victims of the loathsome diseases incident to social vice."

Six lectures on "Business Law for Women" will be given at Lassell Seminary, Abnundale, by Mary A. Greene, LL. B., member of the Boston bar, as follows: Jan. 13, "Legal Powers of Minors, Married Women, Agents and Partners;" Jan. 20, "Transfers of Personal Property (Making and Endorsing of Notes, Checks, etc.);" Jan. 27, "Transfers of Personal Property continued (Sales, Mort-

gages, etc.);" Feb. 3, "Transfers of Real Property (Deeds, Mortgages, Leases);" Feb. 17, "The Law of the Domestic Relations;" Feb. 24, "Probate Law-Will." The lectures will begin at 7.30, and admission will be free.

From a telegraphic dispatch to the *New York Sun* we learn that there were 800 delegates to the State Prohibition Convention, which was held at Des Moines, Iowa, on the 9th inst. "The features of the convention were the strong grounds taken in favor of a State constabulary, so that prohibition can be enforced in the river towns, the demand that no change of the present law be made, and the doubling of the proposition to form a third party in case the Republicans should abandon the present law. There was, however, a compromise on the latter point, as a State Central Committee was appointed that can take political action if necessity arises."

We are glad to note that special interest is being awakened in the State of New Hampshire by the proclamation of Gov. Goodell relative to the execution of the prohibitory law. At Dover, N. H., Mayor Neely is acting vigorously and heroically in the arrest of the dealers in intoxicating liquors. The letter of Gov. Goodell to Hon. Harrison Haley, the superintendent of St. John's Sunday-school, is interesting and forceful:—

"DEAR SIR: I desire to express to you, and to the three hundred and seventy members of your Sunday-school, my sincere thanks for your kind endorsement of my proclamation. I am receiving a large number of similar letters from all parts of the State, and I must believe that the results will be far more glorious and far-reaching than the most sanguine expect. I am sure that I shall receive your hearty co-operation in urging upon the officials and upon the people the importance of vigorously enforcing the law."

From one of our most faithful and successful ministers in New England, in a neighboring city, there comes such a genial and inspiring spiritual message that we share it with our readers:—

"I have been greatly helped in my own experience recently in the 'clearer revelation of the fact that every commandment is an implied promise of all needed aid in obeying the commandment. When God says to me, 'Thou shalt love the Lord thy God with all thy heart, and with all thy strength, and with all thy mind, and thy neighbor as thyself,' He does not say, 'I will give thee all the help I can give thee,' but one that He will give all needed assistance in obeying; and hence my responses, 'Yes, Lord, I will to the best of my ability, while you, while you, and I find much that we cannot approve in the holiness movement as conducted in New England, let us not fail to urge upon all Christians the experience and practical exemplification of Scriptural holiness as taught in God's Word and enforced in Wesleyan classics.'"

Rev. S. G. Kellough, of Hudson, N. H., writes so interestingly that we quote the entire letter:—

"Will you pardon a personal note? In looking over a list of the members of the N. H. Conference, I find that I am the only member, who joined before the year 1850, and who has remained in the effective work for twenty years as a supply before joining Conference, became a member in 1850, and have continued in the effective ranks, and if life is spared until April next, shall conclude forty years of service without a suspension. I am a pastor at Roseland, later a student of the School of Theology, Rev. E. E. Powell, undertook to continue the services. A number of conversions occurred, and the progress was such that at the end of eight months the presiding elder organized a Methodist society. At present, sixteen months after organization, the church owns a lot of land worth \$1,500 upon which a chapel has been erected, which will be dedicated Jan. 19. By genuine self-sacrifice the meeting began the people the money for the land was raised and paid; but the \$3,000 which the building itself cost remains to be raised, and financial help will be gratefully received by the pastor, Bishop Foster, Presiding Elder Chadbourne, and Professor Dorchester will participate in the dedicatory services."

**Dedham.**—On Sunday last the missionary collection was taken, which will be at least fifty per cent. in advance of last year. This will nearly double the appropriation. Addresses were made by Dean Huntington and Hon. Alden Speare. In the evening a missionary concert was given by the Sunday-school, the programme being arranged by the pastor, Rev. C. W. Wilder, and his wife.

**North Boston District.**  
*Cambridgeport, Grace.*—Meetings were held during the last week except on Saturday, with considerable success. They will be continued this week four evenings, one meeting being in charge of the official board and one in that of the Young People's League. Rev. Albert Gould, pastor.

**Fitchburg.**—The watch-night services at the First Church were largely attended, most of the people remaining till its close. An hour before the meeting began the people and wife were surprised by a New Year's call and greeting from a number of their parishioners who left with each of them a valuable book, containing also negotiable notes of much interest and value.

**Lowell, Warren St.**—Jan. 5, five were received on probation, three into full connection, and two by letter. Two were baptized by immersion at a union service in the Free Will Baptist Church. In the evening a man and his wife were forward for prayers. In November the pastor's Bible class of young men was organized, with officers and committees. The ladies have already paid \$600 of the \$800 subscribed for new improvements. Under the auspices of the Epworth League an enjoyable concert was given in Huntington Hall, Dec. 30, by the Amherst College Glee and Banjo Clubs. The extensive repairs on the church, begun July 15, will, it is expected, be completed this month. Four of the older members of the church have recently passed to their reward—Mrs. Mary C. Foster, Mrs. Mary M. Hildreth, Sarah H. Honey, and Betsey G. Wells.

**Lynn District.**  
*East Boston, Bethel.*—Special Gospel meetings have been held every evening during the past week, conducted by the pastor, Rev. Dr. Bates. A number have sought the Lord.

*Glover, Bay View.*—The series of special sermons, which closed last Sabbath, preached by the pastor, Rev. S. H. Noon, have been received with much favor by the people. Last Sabbath evening two rose for prayers.

*East Saugus.*—This church is enjoying a year of general prosperity. The treasurer in his report at the last quarterly conference declared the finances to be in better condition than he had ever known. The money already paid in and pledged was sufficient to pay arrears of last year and meet the entire



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FINALE.

REV. ARTHUR JOHN LOCKHART.

Thou comest, Death!  
One saith: "Be not afraid."  
What! though glad eye and wildly-panting  
breath  
Lie where thy wing is spread?  
"Yes! Souls are breaking free,  
Soon, soon to soar full high,  
Where Hope fails not, nor Faith, where  
Charity  
Can never die."

"Pass we alone?  
And art thou grimest foe  
Of all things mortal this sad earth upon?"  
"Nay; thou shalt go  
Led by familiar hand;  
For He thou callest Lord  
Is my Lord also; Death may not withstand  
Th' Eternal Word."

"Thine aid be mine,  
For I shall triumph now;  
Show thy bright face, O messenger divine!  
Unveil thy lofty brow!  
Look, shadow-angel! Lo!  
A breaking light I see!  
One icy kiss of thine, then grant it so  
I shall be free."

"The sweets I yield,  
Of riper joys are given;  
Saith the fair shade: "The scents of many a  
field  
My garments hold, in heaven;  
Thou wilt, wondrous being,  
To that divine abode  
Where thou shalt look on Him who is thy King,  
And see thy God."

"What songs are these?—  
Do chanting seraphim,  
With shapes that dazzle me, my senses seize?—  
Lo! now the world is dim!  
Angel! I faint! Thy hand!  
"Tis here! "A soft voice saith . . .  
"Oh, Light! Oh, Lead! Oh, unveiled mystery!  
. . . Bless on! . . . friend . . . Death!"

WINGS.

Oh! the weary fret and wear  
Of the earth and all its care,  
The frequent disappointments, and the pain of hope deferred!  
What has life but work and sorrow,  
Dark to-day and darker morrow,  
And the noise of many voices where men's cries and groans are heard?

And the toll brings no reward,  
And the love wins no regard,  
And who spends himself for others is not therefore  
helped to the skies;  
So I looked upon all things,  
And I sighed, "Had I but wings,  
Like a dove then would I fly away from all and be at rest."

Thus I thought, for I was weary,  
And the day was very dreary,  
And the quiet of the wilderness was what my heart desired;  
And the tears were in my eyes  
As I raised them to the skies;  
Did the Father care, I wondered, that the child had grown so tired?

Had I wings! But then to me,  
As I waited by the sea,  
Came an answer, like a trumpet-call, to rouse me  
into life;  
And the half-forgotten word  
Rose in stern commanding beauty,  
And the path led not to rest, but to nobler work and strife.

"They that wait on God at length  
Shall receive the falling strength"  
(This the word that came in answer, and rebuked my  
fretful plaint),  
"Shall mount up with wings as eagles,  
They shall run and not be weary,  
And along the way of holiness shall walk, and shall  
not faint."

Wings? Oh, there were wings, indeed,  
To be given to my need,  
But I might have wings to soar with, not to drop in  
aimless rest;  
For God gives the wings to rise  
Ever upward to the skies,  
To the glory of His presence, to the highest and the best.

"They that wait upon the Lord."  
Oh, the comfort of that word!  
The most tried can do this waiting, and the timid be  
made strong.  
"I will try in faith," I said—  
And He raised the drooping head;  
Then the weariness was gone, and the sigh was  
changed to song. —Marianne Farnham.

THOUGHTS FOR THE THOUGHTFUL.

All of this world will soon have passed away.  
But God will remain, and thou, whatever  
thou hast become, good or bad. Thy  
deeds now are the seed-corn of eternity. Each  
single act, in each several day, good or bad, is  
a portion of that seed. Each day adds some  
line, making thee more or less like Him, more  
or less capable of His love. —E. B. Pusey.

It has well been said that no man ever sank  
under the burden of the day. It is when to-  
morrow's burden is added to the burden of to-  
day that the weight is more than a man can  
bear. Never load yourself so, my friends. If  
you find yourselves so loaded, at least re-  
member this: it is your own doing, not  
God's. He begs you to leave the future to  
Him, and mind the present. —George MacDonald.

So, then, Elijah's life had been no failure,  
after all. Seven thousand at least in Israel  
had been braced and encouraged by his exam-  
ple, and silently blessed him, perhaps, for the  
courage which they felt. In God's world, for  
those who are in earnest there is no failure.  
No work truly done, no word earnestly  
spoken, no sacrifice freely made, was ever  
made in vain. —F. W. Robertson.

Oh, look not at thy pain or sorrow, how  
great soever; but look from them, look off  
them, look beyond them, to the Deliverer!  
whose power is over them, and whose loving-  
wise and tender spirit is able to do thee good  
by them. The Lord lead thee, day by day, in  
the right way, and keep thy mind stayed upon  
Him, in whatever be thy need; that the belief  
of His love and hope in His mercy, when thou  
art at the lowest ebb, may keep up thy head  
above the billows. —Isaac Pennington.

Sunset and evening star,  
And one clear call for me,  
An I may have no meaning of the bar,  
When I put out to sea.

But such a time as ocean seems asleep,  
Too full for sound and foam,  
When that which drew from out the boundless  
deep

Turns again home,  
Twilight and evening bell,  
And after that the dark!  
And may there be no sadness of farewell  
When I embark;

For 'tis from out our bourne of Time and Place  
The flood may bear me far,  
I hope to see my Pilot face to face  
When I have cross'd the bar.

—From Tennyson's latest volume.  
If to your life, struggling in obedience to  
Christ, but not able to clear itself into light  
about Christ, there could come, as from the  
Christ you long for, a command to you to  
struggle on still in hope because you must  
reach the light some day; and yet a command,

while the light is withheld, to find satisfac-  
tion and growth in the ever-deepening strug-  
gle, would not that be the command you  
need? Patience and struggle, and earnestness  
of what we have now, and, all the time, an  
earnest discontent until we come to what we  
ought to be—are not these what we need,  
what in their rich union we could not get, ex-  
cept in just such a life as this with its delayed  
completion? Jesus does not blame Peter  
when he impetuously begs that he may fol-  
low Him now. He bids him wait, and he  
may follow Him some day. But we can see  
that the value of his waiting lies in the cer-  
tainty that he shall follow; and the value of  
his following, when it comes, will lie in the  
fact that he has waited. So, if we take all  
Christ's culture, we are sure that our life on  
earth may get already the inspiration of the  
heaven for which we are training, and our  
life in heaven may keep forever the blessing  
of the earth in which we were trained. —  
Phillips Brooks.

Perhaps God has caused some of my read-  
ers to endure the loss of loved ones. It may  
be a recent bereavement, or the grass may be  
growing upon their graves, but recent or re-  
mote, you tread lightly around them. You  
miss their well-remembered voices, their  
kindly greetings, their loving smiles. There  
is a great vacuum in your heart which the  
world can never fill. You hide away your grief  
from the eyes of the world, and yet, deep  
down in the soul, there is a little slab, and on  
it is written, "Sacred to memory." No other  
heart can see that monument which your love  
has erected; but there, all alone with your  
own soul, you weep bitter tears when you  
realize the fact that you will never see them  
again in the flesh. The heart may be very  
sad, while the face is wreathed with smiles,  
and there is many a silent grief that is rank-  
ling in the soul that seems freest from sor-  
row. Every true heart has a graveyard in  
itself, where are buried forms that we once  
loved and hopes that we once cherished.

But if God has taken away your loved ones,  
He has done it for your own good. He may  
only wish to draw you more closely to  
Himself. He may have only intended  
thus to teach you to "set your affection  
on things above, and not on things on the  
earth." Do not grieve with a secret and  
silent sorrow over the memory of those whom  
you have loved and lost. Let your prayer be,  
"Lead me to the Rock that is higher than  
I." If it be answered, you will find comfort  
and consolation in the sympathizing heart of  
a suffering Saviour. Learn to prize the rod  
that smites, and you will find it the rod of a  
friend, not of an enemy, the rod of reproof,  
not that of anger. —T. W. Hooper, D. D.

"HE BROUGHT HIM TO JESUS."

REV. FREDERICK MERRICK.

A SIMPLE act, but who can measure its  
results? Simple as it was, its results  
have come sweeping down the ages; and who  
can say they shall not continue until time is  
no more? The history of this act is not only  
one of great beauty, but it involves a practi-  
cal lesson of momentous importance for all  
John, the Baptist, was standing with two  
of his disciples. Jesus was passing by. "Be-  
hold," said John to the two disciples, "the  
Lamb of God!" "And they followed Him."  
One of these was Andrew. "He first findeth  
his own brother, Simon, and saith unto him,  
We have found the Messiah. And he brought  
him to Jesus." "The day following Jesus  
findeth Philip, and saith unto him, Follow  
Me." Philip tells Nathaniel that they had  
"found Jesus, of whom Moses in the law and  
the prophets wrote." Nathaniel doubts. "Philip  
saith unto him, Come and see." "Jesus  
saw Nathaniel coming to Him." Lesson:

Bringing Souls to Christ.

Thus the lesson begins. What of its con-  
tinuance? Jesus sits weary at the well. A  
woman of Samaria comes to draw water.  
Jesus reveals Himself to her as the Christ,  
the promised Messiah. She believed. Leav-  
ing her waterpot, she went to the city and  
said to the man, "Come and see." "And they  
came unto Him." "And many believed on  
Him because of the saying of the woman."  
"And many more believed because of His own  
word;" but these latter would not have heard  
the words of Jesus but for the saying of the  
woman. How does the lesson close? "The  
Spirit and the bride say, Come. Let him that  
heareth say, Come." "Go ye into all the  
world, and preach the gospel to every creature."

Some wonder God should employ such fee-  
ble instruments as He often does in carrying  
forward His work, especially the great work  
of saving souls. They do not properly con-  
sider one of the great laws under which all  
exist—the law of influence. The tiny pebble  
not only acts upon the pebbles lying about it,  
but through this all-pervading law it reaches  
out and acts upon every particle of matter on  
the globe, even upon the sun, if not indeed  
upon the entire material universe. I drop a  
pebble upon the surface of a smooth lake.  
That starts a series of waves which expand  
until they break upon the distant shore. It  
is much the same in the spiritual world. I  
utter a thought in the hearing of another.  
His utterance agitates the atmosphere, and  
it will not be again as it would have been  
but for that utterance until it shall vibrate  
with the blast of the archangel's trumpet  
announcing the close of time. But that thought  
dropped not alone into the ear of the hearer;  
it dropped into his immortal spirit, and unless  
some supernatural influence shall interpose,  
it will never be what it would have been  
but for that utterance; and this changed spirit,  
acting upon others, shall send out ever-expand-  
ing waves of influence to break only upon the  
eternal shores. To live under such a law is a  
startling thought; but combine with it a state  
of probation for an eternity of retribution,  
and who can comprehend its import? What  
significance it gives to the lesson sought to be  
enforced:

God Never Errs.

All His plans are arranged in infinite wisdom,  
though often "the wisdom of this world is  
foolishness with God." God has not erred in  
making it the duty of those themselves saved  
to strive to win others to Christ. And the  
plan is as beneficent as it is wise, and the duty  
should be esteemed a precious privilege. "He  
that winneth souls is wise;" "And they that  
be wise shall shine as the brightness of the  
firmament; and they that turn many to right-  
eousness as the stars forever and ever."  
Dear reader, can we say, "We have found  
Him of whom Moses in the law, and the  
prophets did write?" If so, some one was  
instrumental in bringing us to Him. What  
are we doing to bring others to Christ? Have  
we, like Andrew, first found our own brother,  
and told him of the Saviour we have found,  
and then others near of kin to us, and so our  
neighbors and intimate friends—have we told  
them "of Jesus and His love?" And have  
we obeyed the command of the Master to go  
out into the streets and lanes of the city, and

even into the highways and hedges, to con-  
strain the perishing to come to the marriage  
feast? Freely we have received; and we freely  
give? "No influence?" Not so. All have  
influence; nor can they prevent its being felt,  
and felt for good or for evil. "He that is not  
for Me," says Christ, "is against Me." You  
may feel that you are weak, but God often  
chooses weak things to confound the mighty.  
"When I am weak," says Paul, "then am I  
strong." God can make those mighty whom  
He calls to do His work, and He calls all to  
labor for the salvation of others who have  
themselves been saved. Personal effort is  
one of God's chosen methods for carrying for-  
ward His great work of redeeming grace.  
Never was consecration to this work more  
demanded than now. Every one who has  
found the Saviour should tell it to some one  
who has not. Let the sacramental host of  
God's elect sound out the invitation, "Come  
to Jesus," until all the earth shall hear, and  
heaven echo back the glad refrain, "They  
come! They come!"

ABOUT WOMEN.

An examination of subscription lists, made by  
Edward W. Bok, shows that seven-eighths of the  
subscribers to the magazine literature of to-day are  
women.

Mrs. Annie Jenness Miller, with her sister,  
Miss Jenness, will open a school of physical culture  
in New York next February.

Abby Burgess, now Mrs. Grant, has had  
charge of the Maternity Light, north of the Penobscot  
River, for twenty-eight years. She was at first em-  
ployed as assistant, but was given full charge in 1866.

Mrs. Bishop, well known as a traveler and  
writer under her maiden name of Isabella Bird, has  
given \$2,500 toward building a woman's hospital at  
Srinagar, the capital of Kashmir.

Anna Teresa Berger, the leading woman con-  
tinetist of the world, is now performing in London. At  
her lodgings she has a small room fitted up with  
padded walls and ceiling and draped doors, and there  
she practices night and day on the gold and silver  
cornets that have been presented to her by her ad-  
mirers.

Miss Mary Louise Baldwin, a young colored  
teacher, has been appointed principal of the Agassiz  
Public School at Cambridge, Massachusetts. Miss  
Baldwin is highly educated, and has had several  
years' training in different grades of the school to  
which she is now promoted.

Mrs. Elizabeth C. Keller, the newly-elected  
member of the Boston school board from Jamaica  
Plain, is 45 years of age. She is a regular physician  
of good standing, and has a large practice. She came  
from Pennsylvania, has lived in Boston for several  
years, and was for some time on the regular staff of  
physicians at the New England Hospital for Women.

Miss Mary H. Kront, of the Chicago Inter-  
Ocean, is one of the foremost women journalists in  
the country. She represented the Inter-Ocean at In-  
dianapolis during the last presidential campaign.

The frequency with which she secured exclusive in-  
formation to the male correspondents. One of her  
most important strokes of enterprise was the report-  
ing of the first speech by Gen. Lew Wallace, which  
the Inter-Ocean published in advance even of  
the Indianapolis papers.

At least two centenarians are said to be mem-  
bers of the W. C. T. U. One is Great-grandmother  
Heath, of Peapack, N. J., who was one hundred  
years old the 24th of July, 1889. The other is Mrs.  
Catherine E. Cook, who celebrated her one hundredth  
anniversary Feb. 14, 1889. Mrs. Cook has been a  
member of the church eighty-five years, and an out-  
spoken temperance worker thirty-seven years, having  
connected herself with the "Daughters of Samaria"  
in 1852. This aged friend still retains a majority of  
her faculties, and assists in the care of an invalid  
daughter, seventy years old, as well as in the lighter  
household duties.

Our Girls.

MONNIE PRESTON'S DAY.

It was such a perfect fall day. Monnie  
stood in the hall-door looking out  
wondering just how she should spend it.  
"I do think October is such a perfect  
month," she thought, as she turned to go up  
stairs. "I'm always specially thankful that  
I'm alive in this beautiful world. What shall  
I do to-day, anyway? I haven't anything  
particular on hand, and it is such a beautiful  
day I would like to spend it in a beautiful  
way. I wish I could use it all for God in  
some way. I might write some 'Shut In'  
letters this morning. I believe I will, and I'll  
do my best to have them as bright and bracing  
and inspiring as this lovely day is. 'Then this  
afternoon I will go up to the Old Ladies'  
Home and sing to them. I've been selfish  
about it lately; it has been such beautiful  
weather that I've wanted to be out all the  
time, and I've neglected everything else, but  
I will try to spend to-day so that I can be sat-  
isfied to-night."

Monnie had been flying about very industri-  
ously all the time she had been thinking, and  
had her room all put to rights now.

"I'll just run down-stairs a minute and see  
what mamma is doing, and then I'll be ready  
to write."

So down Monnie ran and found her mother  
in the hall holding an open note in her hand  
and looking much perplexed in mind.

"What is it, mamma? Do tell me quick;  
undoubtedly I shall instantly perceive a way  
out of your dilemma, whatever it is," said  
Monnie.

"Mrs. Clarke's baby died last night, and  
she has sent to see if I will come to her at  
once. Of course I would, but the grapes must  
be attended to this morning, and I know  
nothing about preserving them. I am  
so sorry to refuse, but I do not see how I can  
go until afternoon anyway."

Monnie's bright face clouded just a little;  
her own plan for the morning was much more  
for her mind than spending it in the kitchen  
with Nora, who always seemed so dull and  
uninteresting to her. But then mamma  
ought to go to poor Mrs. Clarke, and as  
Monnie herself was the only one who could  
make it possible for her to do so, why, it fol-  
lowed necessarily that it was Monnie's plain  
duty to be in the kitchen preserving instead  
of up-stairs writing.

Monnie thought it all out in a twinkling.  
"You must go this morning," she said to  
her mother. "Possibly you may say that I  
know no more about the grape business than  
Nora, and I shall not dispute you if you do;  
but just give me the main points of proceed-  
ings, and if I don't make a success of the  
preserves I'll eat them all myself, as Tom  
promises of his cooking. Seriously, mamma,  
you must go; I'll do my best, and I know  
Nora will like it."

So Mrs. Preston went on her errand of  
mercy, and Monnie, donning a big apron,  
made her way into the kitchen.  
It seemed to her that Nora looked duller  
and more uninteresting than usual.  
"I wonder what she thinks about all the  
time," mused Monnie, as she went deftly to  
work. "Dear me! I'm sure I can't imagine  
unless it's about washing dishes and mopping  
floors. She certainly spends the greater part  
of her life in the kitchen at such work. Oh,  
the whole, I don't know as I wonder much

that she looks so dull. I guess I should, if I  
hadn't any more pleasure in life than she has.  
I wish I could interest her in something this  
morning."

So while they worked Monnie chatted away  
as brightly and entertainingly as she knew  
how, and Nora's heavy face really lightened  
up considerably.

"And shure," she said, as they put away  
the last jar, "the morning has been no time  
at all."

"That depends," thought Monnie, a little  
wearily, as she went up-stairs to freshen up  
for dinner. "But then there was no other  
way to do, so it's all right; only half of my  
beautiful day has gone to waste. I must  
make the best of the afternoon."

After dinner, when Monnie was in the par-  
lor looking over her music, selecting what  
she would sing, the bell rang, and there was  
Cora Sprague. Cora was in the same Sunday-  
school class as Monnie, but their lives were  
very different, for Cora worked in one of the  
mills.

"I just stopped to see if you could show  
me that crocheted stitch. We had a half hol-  
iday, and I thought if I could learn perhaps I  
could crochet a shawl for my mother's Christ-  
mas."

"Dear," thought Monnie, "if she only  
could have come some other day!"

But then she didn't, and Monnie had a way  
of doing whatever was put plainly in her way  
cheerfully and thoroughly; so presently  
Cora was deep in the mysteries of crochet.

If Monnie could have seen into Cora's  
thoughts she would have been touched to see  
how delightedly she was planning some sim-  
ple little Christmas gifts for the dear ones at  
home from the hints Monnie was giving her.

"It will be the loveliest Christmas I ever  
knew," thought Cora, "if I can make some-  
thing pretty for them all. Of course I never  
could afford to buy things like these, but now  
she has shown me how I can make them quite  
cheap."

"O, mamma," said Monnie that night, half  
smiling through a little mist of tears, "I  
wanted to have a beautiful day, I truly mean-  
ed, but these little things came up and it's all  
gone to waste—even this evening, for I've  
been playing games and college songs for  
Tom and some of his friends."

"But why do you call it wasted?" asked  
Mrs. Preston.

"O, there's nothing very beautiful in pre-  
serving, and teaching crochet-stitches, and  
singing college songs."

"Why not, if they were bits of work the  
Master wanted done?"

"O, mamma, they couldn't have been!"  
exclaimed Monnie.

"But, Monnie, I think they were," an-  
swered Mrs. Preston. "Nothing happens or  
comes to us by chance; a loving Heavenly  
Father's hand plans and orders even the  
minutest happenings of each day's life, and  
we grow in grace most rapidly and please  
Him best when we spend our days as He  
wills, and not as we plan or desire. And  
then, how can we tell whether an act is small  
or great? The whole current of a life may be  
changed by the seemingly insignificant act.  
Cannot you trust your day with Him, and be  
content if you have tried to do faithfully what  
your hand found to do?"

"Why, yes, mamma, only it does not seem  
possible that it can really have been of any use."

"It has been no time at all since I got up,"  
thought Nora, as she put out her light, "for  
thinking of the stories Miss Monnie told. I'll  
be remembering them to tell to Tom on Sun-  
day; thin he can be thinking of 'em all the  
week while the mother is off to work and he  
alone on the bed, poor boy!"

"I do think Monnie Preston is just the best  
Christian I know," Cora Sprague was thinking  
just about the same time. "She is always so  
kind and cheery and willing. I wish I could  
be just like her—and I'm going to try to be.  
I can't be rich and beautiful as she is, of  
course, but I can be kind and cheery if I am  
poor, and there are girls below me just as I  
am below her. I'll try to be to them what  
she is to me."

"It was real jolly up to Tom's to-night,"  
thought Jack Downing, that self-same night.  
"I'll go up again before long. Tom's sister  
is a regular daisy. I'd be another fellow if I  
had one like her. I'd like to be good for  
mother's sake, but it's hard work now she's  
gone. I'll go up to Tom's again pretty quick.  
I feel better for seeing Tom's sister some-  
how."

Was Monnie's day wasted, do you think?—  
KATE SUMNER GATES, in Our Youth.

HIS FIRST LOVE.

His first love? Yes, I knew her very well—  
Yes, she was young and beautiful, like you;  
With cheeks rose-flushed, and lovely eyes that fell  
If people praised her over much, but true  
And sweet as the dawn, and yet I don't  
At any cruelty to boast or man.

Her voice? "Two very gentle, sweet and low,  
With tones to hush a tired child to sleep;  
In every cadence clear, its silvery flow  
Beside a sick bed had a charm so deep  
Its sweetest words were words of pain,  
Bring quietest relief to the fevered brain."

Her hands? Well, dear, they were not quite so  
small  
As those that trifle with your dainty lace;  
A little broader, perhaps, they had such call  
To carry sunshine into shady places;  
Like delicate than yours, and yet I don't  
If one who loved her ever found it out.

Her feet? Sure never steps so swift and steady  
Went straight as arrow flying to a goal;  
If duty summoned her, the very ready  
To minister to any ailing soul.  
Dread not that followed where the Master led,  
And set their prints where first He'd left His  
tread!

His first love? Oh, you do begin to see  
That he might love her dearly, and that yet  
His manhood's love to you might grieve, but  
Upon your woman's brow, its crown  
Dear girl, accept the gift. There is no other  
First love so holy as she gained—his mother.  
—MARGARET E. SANGSTER, in Congregationalist.

FANCY WORK HINTS.

**Sponge Bag.**  
A sponge bag is indispensable when traveling, and  
may be very pretty when made of butcher's linen  
embroidered in raw silk or linen floss, and gathered  
on draw-strings of white braid. It should be lined  
with rubber sheeting or oiled silk. —American Agri-  
culturist.

**A Group of Pin-cushions.**  
To hang by the side of a dressing table or bureau,  
are bunches of pin-cushions, made like little bags,  
of satin ribbon two inches wide. The bags are stuffed  
plumply and tied at the top, like a meal sack, with  
deep frill raveled into a fringe. The cushions are  
held together by inch-wide ribbons of graduated  
length so that the five small cushions hang like a  
bunch of grapes, when the ribbons are sewed to a  
crocheted ring, in the centre, which answers to sus-  
pend the group by. The object of having several  
cushions instead of one, is that different sizes of pins  
may be kept separate for convenience. One of the  
cushions is to be reserved for black pins. —Home-  
Maker.

**Sofa Cushions.**  
Sofa cushions stuffed with down are made of most  
varied fabrics. The simplest are of Japanese cretonne  
or of India silk, merely edged with a scant ruffle  
of the silk doubled, and three inches wide when finished.  
Rich brocade of antique patterns covers one side of a  
great square pillow, with plush on the other side, and  
this is finished with a wide ruffle (six inches deep) of  
coffee-colored lace. Three-cornered slumber-rolls are  
covered with chintz, India silk, or brocade, made of  
a square of the fabric, with an inch-wide  
feather-stitched hem all around, folded over the tri-  
angular pillow of down and secured by bows of wide  
ribbon at each of the three points, with a bow  
between the two short sides; then a long ribbon is  
left at the points of the longest side to tie the pillow  
to the chair or sofa. Other pillows are in saddle-bag

shape, while still others have the bag at the back  
made instead in a pocket for holding a book, work,  
eye-glasses, or papers. —Harper's Bazar.

**Work on Hucksack.**  
Perhaps all readers do not know that hucksack  
towelings is made by the yard in plain white without  
bordering, and that it is a most effective ground for  
a simple but elegant needle-work.

A beautiful  
bureau cover or buffet scarf is made of a suitable  
length of fine white hucksack treated as follows:  
Fringe each end a quarter of a yard in depth. Above  
this draw a row of full-faced conventional daisies  
connected with an undulating stem, and outline the  
pattern in regular outline stitch, with rose-colored  
linen floss. Then with long needlefuls of the floss,  
press to darn the hucksack from the fringe up to a  
few inches above the outline pattern, going up on  
one line and down the next, with an unbroken  
thread, leaving the ends long enough to tie in with  
the white fringe. The material is easily drawn to a  
blunt-pointed needle that will readily pick up the  
cross threads without piercing the goods. When all  
is done the flanks which have been outlined stand  
up on the pink background in heavy relief. Pin-  
cushion and sofa-cushion covers are made in the same  
style of decoration. The latter are finished with a  
heavy white cotton cord instead of fringe.

A stand cover of white linen, embroidered in white  
or colored linen floss, commands itself to housekeep-  
ers who like things that will wash. One of the pret-  
tiest new styles has a border all around of life-size  
grape leaves, overlapping, embroidered in open  
stitches. Any one with a clever pencil could make  
her own design, or one less gifted could use a real  
leaf for a guide and draw the pencil around it. After  
the design is ready, button-hole each leaf all around.  
This leaves a good edge, which is needed, as the  
leaves take the place of hem or fringe, or other finish.  
The veins of the leaves are done in outline stitch,  
and the shading in honey-comb stitch.

White and unbleached linen damask is much used  
for all purposes for which linen covers are appropri-  
ate. A short but simple pattern is chosen, and the  
linen is worked up in all the pretty stitches, at which  
female fingers are so deft, beginning by outlining the  
design in the stitch generally employed for that pur-  
pose. —Home-Maker.

Little Folks.

HOW ESTELLE RAN AWAY.

A True Story.

MRS. A. S. ROE.

"I'm going to run away!"  
"All right! You get your hat, and I'll  
put up a lunch for you."

Estelle Seelye was just ten years old, and  
was, as she said, disgusted with washing  
dishes, feeding chickens, and cleaning pota-  
toes, and the day before she had decided to  
run away, leave her home, and go—she  
hadn't thought where. She thought she  
would tell her mother to surprise her, and was  
greatly astonished herself when her mother  
promptly gave her permission, and even went  
so far as to put half a pie in her basket.  
"For," she said, "I expect you will be gone  
some time, and I'll put up enough for two  
days."

"I'm going to stay always and always,"  
was the reply, given in a trembling voice.

She tied on her hat, and Mrs. Seelye kissed  
her, and asked her if she "wouldn't come and  
see her some time."

Estelle almost broke down, but pride came  
to her aid, and she answered, "I may come  
back to see you, but I'll never come to stay;"  
and picking up her basket, she trudged off  
down the road, not once looking back.

About a mile from the low-roofed farm-  
house stood an old, old forest, like the  
"primeval forest" in "Evangeline," where  
the wind is always sighing and the shadows  
are always sombre even in the brightest day.

Having wandered thus far, Estelle thought  
she would go in under the trees and rest  
awhile. The moss was thick and soft on the  
trunk of a fallen tree, and as she sat down  
and thought of the home she had left, and her  
mother's sorrowful look as she kissed her  
good-by, and the blind chicken that had to  
have particular care and that always ate  
from her hand, and the little pigs, and the—  
Oh, dear, she hadn't said good-by to papa!  
And a curious feeling of loneliness and almost  
homesickness came over her. As she took a  
bit from her basket to eat, she could hardly  
keep the tears back; and all the while the  
soft, sweet summer wind sighed and whis-  
pered through the tall tree-tops, the feathery  
ferns waved and nodded at her, and every  
one of them seemed to point toward home.  
The birds seemed to be in greater number  
than ever before, though she had visited the  
place many times and gathered the flowers  
that grew in such abundance around her. She  
sat thinking of all these things, but always  
her thoughts would turn toward home. She  
gathered a large bouquet, and played in the  
brook that babbled noisily over



# The Sunday School.

FIRST QUARTER, LESSON IV.

Sunday, January 26.

Luke 2: 8-30.

REV. W. O. HOLWAY, U. S. N.

JOY OVER THE CHILD JESUS.

## I. The Lesson Introduced.

1. GOLDEN TEXT: "Glory to God in the high, and on earth peace, good will toward men." (Luke 2: 14).

2. DATE: Uncertain; probably B. C. 5, in December. The habit of dating from the Christian era did not prevail until the sixth century. In making the calculations an error of four or five years is possible.

3. CIRCUMSTANCES: The world was at peace. A universal census of the empire had been ordered by Augustus, probably for the purpose of taxation. In Judea the people looked to their tribal cities, where their genealogies were preserved, for enrollment. Among these, Joseph and Mary, then settled in Nazareth, turned their steps southward to the royal city of David, and had reached the end of their seventy miles' journey in the crowded caravansary of Bethlehem, when our lesson opens.

## HOME READINGS.

Monday, Luke 2: 1-7; Tuesday, Hebrews 1: 1-14; Wednesday, John 1: 1-18; Thursday, Matthew 2: 1-12; Friday, John 1: 1-17; Saturday, Psalm 2: 1-12; Sunday, Isaiah 11: 1-10.

## II. The Lesson Story.

Matthew tells of the star-guided Magi, laden with spices and gold, making their long journey to worship the new-born King. Luke gives us a quiet nightfall, and the humble shepherds keeping their watch in the dewy fields. No tremor of expectation runs through their minds. They are not men of culture. Their knowledge is very meagre. They know how to pasture their flocks, and protect the feeding sheep from the lurking robber and the prowling wolf; and they are totally unconscious, as staff in hand, they pursue some wandering lamb that is straying too far from the flock, or with mantles wrapped around them, gaze upward at the silent stars, that this night is to be unlike any other; that its stillness and darkness are to be broken by a burst of radiance and revelation such as never before had illumined the earth; and that the rude khan, too humble to be conspicuous above the dwellings in the town on the hill not far away, was destined to be held from this night onward to the end of time in pious remembrance as the focal point of all preceding prophecy, the birthplace of the Saviour of the world.

At what hour the shepherds were startled by the sudden paling of the stars, and the unearthly light, and the disclosure of a form too radiant for mortal eyes to gaze upon, we do not know; but such a revelation came, the luminous cloud which ages before had rested upon the Tabernacle, and which had filled the Temple, at its dedication, with such an awful splendor that the priests could not stand therein to minister, but which for hundreds of years had ceased to hallow the Holy of Holies — "the glory of the Lord," "the Shekinah" as it was called — now descended, not to re-sanctify the deserted fane, or to convey a message to priest or scribe; but to inaugurate the new. In the centre of the shining angel stood, and proclaimed to the awe-struck shepherds — the good tidings of great joy which shall be to all people. A Saviour was born in the city of David. The long-expected had indeed come. The "sign" would be "a babe wrapped in swaddling clothes, lying in a manger." And then, as though heaven could not contain its joy, "suddenly there was with the angel a multitude of the heavenly hosts, and the ears of the shepherds caught the notes of angelic praise that rose in glad hallelujahs before the Throne, "Glory to God in the highest, and on earth peace, good-will towards men."

Leaving their flocks untended, the shepherds hastened with eager feet to the town. In one of the narrow streets they paused at the door of the inn, and making their way through to the cattle stable, which may or may not have been a cave at the farther end, they found the Child, wrapped as described, and lying in the manger. In simple but graphic outlines, they told the story of the heavenly vision and repeated the angelic sound. Doubtless the wonder was great and the comments many, but there was one who listened and was silent. The virgin mother treasured up every word, and "pondered" all these things in her heart. The shepherds went back to their flocks, with hearts joyful and praising for the mercy which had singled them out in their obscurity, and had thrown such brightness upon their lives.

## III. The Lesson Explained.

8. In the same country — the region round Bethlehem; "the fields where Ruth, the Saviour's ancestress, had gleaned, sick at heart, amid the alien corn; and David, the despised and youngest son of a numerous family, had followed the ewes great with young" (Farrar). Shepherds — probably devout and simple men, waiting like Simeon for the consolation of Israel, and engaged in their proper occupation. Says Elliott: "The statement in the Mishna that the sheep intended for sacrifice in the Temple were pastured in the fields of Bethlehem, may perhaps, in part, explain the faith and devotion of the shepherds." Keeping watch by night. — Neither the year, nor the day of the year, of Christ's birth can be determined. Whiston infers from the severity of the Syrian winters, and the uncertainty of tradition, that the "nativity" did not occur on the evening of December 25. Farrar believes that it occurred "in the winter wild," but that "neither the day nor the month can be fixed." Schaaf objects to the argument drawn from the climate, and claims that between the middle of December and the middle of February an interval of several weeks of dry weather occurs, and that the period of Christmas is often one of the loveliest in the whole year. He finds, too, "a poetical and symbolic fitness" in the selection of the 25th day of December. "At that season the

longest night gives way to the returning sun on his triumphant march, just as Christ appeared in the darkest night of sin and error as the true Light of the world.

9. The angel (R. V., "an angel"). — Angels appear also at the Temptation, at Gethsemane, and at the Resurrection. Came upon them (R. V., stood by them) — not a vision, but an actual appearance. The glory of the Lord — the Shekinah, or radiant cloud, which betokened the Divine presence. Exod. 24: 16; Num. 14: 10. Sorely — exceedingly. The phrase, literally translated, reads: "feared a great fear" — "the usual effect," says Schaaf, "of angelic appearances, enhanced in this case by the supernatural brightness," and, adds Abbott, "by the universal consciousness of sin."

10. Fear not (R. V., "Be not afraid"). — Their terror must first be calmed, and their minds assured, before the angel's message can be delivered. For — expressing reason. "Good tidings" — the modern English for the Saxon word "Gospel," or good-spell. All people (R. V., "all the people") — not merely the Jewish nation, but all mankind.

The spiritual darkness which had covered the earth for four thousand years was about to be rolled away. The way to pardon and peace with God was about to be thrown open to all mankind. Liberty was about to be proclaimed to the captives from the land of bondage. The night of darkness and recovery of sight to the blind. The night of truth was about to be proclaimed that God could be just, and yet, for Christ's sake, justify the unjust. Salvation was no longer to be seen through types and figures, but openly and face to face. The knowledge of God was no longer to be confined to the Jews, but to be offered to the whole Gentile world. The days of heathendom were numbered. If this was not "good tidings," there never were tidings that deserved the name (Ryle).

11. Unto you. — See Isa. 9: 6. Born. — The Word was made flesh. City of David — Bethlehem, the birthplace of David. This birth at Bethlehem was the fulfillment of a prediction uttered seven hundred years before; see Micah 5: 2. This day — after 4,000 years' waiting. Saviour — same in meaning as Jesus; never used by Matthew or Mark, only once by John (4: 42), often by Paul in his later Epistles, five times in 2 Peter (Wordsworth). Christ — "the Anointed," or the Messiah. The Lord. — This title, which is the same as that used in verse 9, indicates that Christ is the Jehovah.

Says Schaaf, in his comment on the words, "Christ the Lord." "This is the only place where these words come together in this form. The first means 'the Messiah,' and could not be otherwise understood; the second has already been used twice (verse 9) of God, and is the word used in the Septuagint to translate the Hebrew 'Jehovah.' We therefore understand the angelic message, this first Gospel statement of the Person of Christ to be that the child born in Bethlehem as a Saviour was the promised Messiah, Jehovah."

12. A sign. — "The sign." One was needed, and one was granted: 1, a babe; 2, humbly wrapped, not richly dressed; 3, lowly cradled — a manger, not a palace. Swaddling clothes — mere wraps, not garments. Manger — feeding trough for cattle, usually built of stones and mortar, in the shape of a box. The "sign" would include the unusual sight of a child lying in a manger.

It is common to find two sides of the one room where the native farmer resides with his cattle, fitted up with these mangers, and the remainder of the room elevated about two feet higher for the accommodation of the family. The word "house," used by Matthew (2: 1) does not much favor the idea held by many that the birth took place in a cave. Yet as this idea is as old as the middle of the second century, it is entitled to profound respect (Thomson).

13. A multitude of the heavenly host — a concourse of angels. The homage of angels was to be rendered to Christ. See Heb. 1: 6. The expression "host of heaven" is also applied to the sun, moon and stars. Praising God. — Praise is the natural speech of angels, but now they had a new and special reason for its utterance.

It is not clear whether these clouds were sung as a continuous strain, or whether they heard in single floating fragments, or whether by alternate responses. The last would give them the character of the Hebrew choir service; so they would be truly an angelic choir in the gallery of the firmament (Whedon).

14. In the highest — either "in the highest strains," or "in the highest heavens," or "among the highest angels." "To God most high," the highest praise, for the highest subject, to the highest Person, in the highest place" (Gray). Peace. — "He is our peace," reconciling man to God, earth to heaven, and destroying the enmity excited by sin. Good will. — The gift of Christ is the highest proof of God's good will to man. The R. V. rendering of this passage is: "On earth peace among men in whom He is well pleased."

Poetry is truly Christian just to the extent that it is an echo and response to this first Christian hymn. Angels show their sympathy in man's adoration of their high priest, and to God when they sing of the Saviour, Christ the Lord. The personal dignity of the Redeemer is supported by this Gloria in Excelsis, while Christ's work in bringing peace on earth upholds the truthfulness of this story of the angel's song at His birth (Schaaf).

15. Let us go now — at once. They believed what they had told them. Even unto Bethlehem — as far as Bethlehem. The town is located on an eastern spur of the central mountain range of Judah, about six miles south of Jerusalem. The meaning of the word is "House of Bread." The present population of the town is about 5,000.

Those that left their beds to tend their flocks, left their flocks to inquire after their Saviour. No earthly thing is too dear to be forsaken for Christ. If we suffer any worldly occasion to stay us from Bethlehem, we care more for sheep than our souls (Bishop Hall).

16. Came with haste — the eagerness of faith. Found — just as it had been told them. They that seek, find. Mary and Joseph. — Her name properly stands first.

17. They made known. — The shepherds were the first witnesses, the earliest evangelists. It is well-nigh impossible for one who has found the Saviour, not to tell of it. The shepherds' hearers were probably Bethlehemites who lived in the vicinity of the khan.

18. Wondered. — Never did they have a better reason for wonder. The only thing to complain of is that their emotion ended with wonder, and did not lead to worship and service.

19. Mary kept all these things — treasured up every incident and saying. Pondered them — weighed them; she heard and said little, but thought much. Schleiermacher, looking at the after life of Mary and her relations with Christ, is of the opinion that even she had to pass the same struggle of faith, the same manifold doubts, which characterize ordinary believers.

Many appear here, as in chap. 1: 29 and 2: 23, richly adorned with that inimitable ornament which a poetic genius describes (1 Pet. 3: 4) as the highest adorning of woman. Her mind and memory are here all combined in the service of faith (Van Oosterzee).

## IV. The Lesson Illustrated.

1. THE PLACE OF THE NATIVITY.

Over the cave selected by primitive tradition, the Empress Helena, the mother of Constantine, erected the Church of the Nativity, which still stands (or rather, its successor, built by Justinian) as an object of profound interest to the Christian traveler in the East. The cave which it encloses is 38 feet by 11, and at the eastern end a silver star in a marble slab designates the spot of the birth (Thomson). In a cave close beside the Church, one of the most learned, eloquent and holy of the Fathers of the Church — the great St. Jerome, to whom we owe the received Latin translation of the Bible — spent thirty of his declining years (A. D. 386-420) in study, and fasting, and prayer (Farrar).

2. POETRY AND REALITY.

The fancy of poet and painter has revealed in the imaginary glories of the scene. They have sung of the "bright, harnessed angels," who hovered there, and of the stars lingering beyond their time to shed their sweet influences upon that smiling infancy. They have painted the radiation of light from His manger cradle, illuminating all the place till the bystanders are forced to shade their eyes from that heavenly splendor. But all this is wide of the reality. Such glories as the simple shepherds saw were seen only by the eye of faith; and all which met their gaze was a peasant of Galilee, already beyond the prime of life, and a young mother, of whom they could not know that she was wedded maid and virgin wife, with an infant child, whom, since there were none to help her, her own hands had wrapped in swaddling clothes (Farrar).

3. ADVENT.

Where holy Luke the scene has drawn, How fair the simple picture stands: That way-side inn at Bethlehem; The helpless babe by loving hands Within a humble manger laid, And Christ of lowly virgin born, Announced by angels to the swains Who watched their flocks at early morn.

His second advent 'till the church Look in the clouds of heaven to see: The signs of His approach they wait, When, in His Father's glory, He Shall come, with outward pomp and show; While throngs of angels, bearing round, Arrayed in glittering robes of light, Are moving to the trumpet's sound. Come, then, or not; but come, dear Lord! Within our hearts Thy throne maintain: In us, and by us, over sin The everlasting victory gain. Thy word the trumpet, truth the light, All creatures minister for Thee, And nations, brought beneath Thy sway, Thy clouds of witnesses shall be. (Thomas Hill).

## A GREAT OPPORTUNITY.

REV. J. E. C. SAWYER, D. D.

All of the International Sunday-school Lessons for the year 1890 are from the Gospel of St. Luke. There are many who regret this, thinking it an unfortunate arrangement that passes by the Old Testament for a whole year. This regret is natural, and good reasons can be given for it. But the prospect of a whole year devoted to the study of the life, character, and atoning work of Jesus, is a most inviting one. Such a year's work presents a most sublime opportunity — the grandest, it seems to me — that Sunday-school workers have had since the International Committee commenced its labors. The person of Jesus is at once the key-stone of Scripture and the foundation-stone of all Christian faith and character; and a year is not too long a time for the special concentration of the thought of the whole Christian world on this central and transcendent theme.

The Gospel according to St. Luke is a happy selection for the basis of such a year's study. It gives us the picture of the childhood of Jesus; it fingers lovingly over the human traits of our Lord; it contains the pearl of His parables and the conversion of the penitent thief; and it was written by the friend and companion of the great apostle to the Gentiles, so that it has sometimes been styled "the Gospel of St. Paul."

For a year's work of such interest and importance a general line of study should be pursued entirely independent of the study of the individual lessons.

By way of preliminary preparation, some good critical introduction to the Gospel should be read. Still better would it be to read Westcott's "Introduction to the Study of the Gospels," not only a most scholarly and helpful work, but also most fascinating in its style and spirituality.

The Gospel itself should of course be carefully and prayerfully re-read, and in connection with it the Acts of the Apostles, by the same author, in which the beginning of the work of the ascended Christ is recorded.

A great variety of helps for the work of the year will be suggested and provided by the various Sunday-school societies and publication houses. One of the very best by Zion's Herald, so I will limit myself to two or three suggestions concerning a course of preparatory reading and study for a background.

1. Read, or re-read, a good life of Christ. Gekkie's and Farrar's are well known and easily obtainable. One of the most suggestive and helpful to teachers is the brief and critical "Historical Lectures on the Life of Our Lord Jesus Christ," by C. J. Elliott. Presensie's "Times, Life, and Work of Jesus Christ," is exceedingly inspiring. The best life of Christ, on the whole, is "Eldersheim's," but it is more bulky and not so easily obtainable as the others that have been named.

"The Little Book of Thomas Hughes on 'The Manliness of Christ'" can be read in an hour or two, and will make the teacher's methods more interesting for the whole year, in most cases.

2. No more fitting time for a careful study of the parables of Christ will ever present itself. For the lay student I would recommend "The Parables of our Lord Interpreted and Illustrated," by Rev. William Arnot, and "The Parabolic Teaching of Christ," by Rev. A. B. Bruce, D. D. If possible, read them both, as they happily complement each other.

3. For the scenes and scenery, the manners and customs of the Holy

Land, read "The Land and the Book," by Dr. W. M. Thomson. Nothing better of its kind has yet been published. Timely articles on the scenes of the sacred story are to be published by some of the popular magazines, admirably illustrated. They will be of real value. Those who are so fortunate as to possess "Picturesque Palestine," published by D. Appleton & Co., will, we trust, not regard it as a merely artistic luxury this year at least.

First of all, last of all, chief of all, is the study of the Gospel itself, in both the common and the revised English versions. Carry a New Testament in the pocket. Read the Gospel again and again. Mark the passages selected for the lessons. Opposite to each put the date of the lesson and memoranda concerning the parallel passages in the other Gospels, or any other illustrative Scriptures. Commit the themes to memory. Commit the golden texts to memory. Commit the lessons to memory. Even the last can easily be done.

To make the personal Christ real to one's pupils, two things are fundamentally necessary: 1. Great familiarity with the Gospel narrative; 2. Deep personal acquaintance with Him.

What a year it will be, from the announcement of the forerunner to the farewell words of the ascending Lord — a year with Jesus in Bethlehem and Nazareth, in the temple, in the streets, in the fields, in the fishing-boat, by the bier of the widow's son, and by the bedside of the ruler's daughter, serving Him with Martha, and sitting at His feet with Mary, gazing on the glory of His transfiguration, witnessing with reverent and grateful sorrow His mysterious agony in the garden, brooding in contrite affection over His passion, and then rejoicing as we hear the angels say at the mouth of the vacated sepulchre, "Why seek ye the living among the dead? He is not here, but is risen." How our hearts will burn within us as we walk with Him to Emmaus, and again He will eat with us who have so often feasted with Him; and as we stand on the mount of ascension, we will rejoice that He went away from a few that He might ever be present with them and with all, through all ages, everywhere, to hallow all our toil, to comfort us in all our trials, to sanctify every scene, to draw the veil from nature's mystic meanings, and make our daily life an apocalypse of Himself.

## FROM LYNN TO GLORY BY WAY OF THE DARK CONTINENT.

REV. W. H. MEREDITH.

In January, 1885, Bro. and Sister A. E. Withey, life-long members of St. Paul's Church, Lynn, with their four beautiful children — Bertie, Stella, Lotie, and Flossie — left Lynn to enter the African work under Bishop Wm. Taylor. Bro. Withey was appointed presiding elder of the Angola District; his wife, with true missionary zeal, entering with him upon the work of the Lord in that Dark Continent. After laboring at St. Paul de Loando, they went to Nhanguepo, and there toiled together until May last, when Brother Withey, with his eldest daughter, Mary Stella — who though only in her fifteenth year, by God's blessing upon the "nurture and admonition of the Lord" in which she had been brought up, was not only a Christian, but a worker (Bishop Taylor speaks of her in his report as "a rare linguist in Portuguese and Kimbunda, and of great missionary promise") — left Pungo Andongo for Dondo, 89 miles distant; that Dondo, which has seemingly proved a death-trap for foreign women, as none have been able to live there but for a short time. The journey was tedious and carriers difficult to obtain, so, after being borne twenty-three miles, Stella walked the remainder of the journey without immediate injury. She labored there several weeks, during which time the Bishop visited the station and walked with Stella out a mile or more to visit the graves of Sisters Cooper and of Mrs. Mary Myers Davenport, M. D., late of Boston University, whose last words, "I die for Thee here in Africa," are engraved on her tombstone. The Bishop and Stella stood on the very spot which is now Stella's grave, and talked together of the sainted dead who had ascended from the Dark Continent to the world of light and glory. Little thinking that in a few more days Stella herself would be added to the number.

On Sunday, July 28, she arose, read her Bible, and took a walk as usual, but felt languid, and grew more tired during the day. Soon remittent bilious fever set in, but her father, who carefully tended her, thought certainly she would recover. On Monday morning she had read to her a letter from her mother, and was deeply moved on learning of the death of missionary Bertha Mead Shield, who had died ten days before the news reached her at Dondo. On Tuesday, at 3.30 A. M., Stella joined her in the skies. Her father prepared her body for burial, and with his own hands dug her grave, and tenderly laid therein the tabernacle which she had put off, and then sat down to write her mother that, "Our darling Birdie Stella had plumed her wings and gone to join the angels." She had looked forward with delight to her return home to Conference in September, but God had some better thing for her, even entrance to her eternal home, and perpetual conference with the Great Head of the church, the holy angels, and the spirits of just men made perfect.

Brother and Sister Withey are perfectly resigned to the will of God in their sad bereavement, as is Bertie, now in her seventeenth year, of whom Bishop Taylor says he "has in him the making of a grand missionary." Stella

was endowed with much more than ordinary physical beauty, and the beauty of her Christian character, as seen in her daily life and in her wonderful letters home, shows that she was truly the "King's daughter all glorious within."

Thus Africa's soil is enriched with the precious dust of another true Christian heroine, the fruitage of whose holy life and labors will appear as Africa becomes the garden of the Lord, in which He will delight to walk among the trees of righteousness, the seeds of which are being planted by Bishop Taylor and his self-denying, Christ-exalting fellow-laborers in the Gospel.

Lynn, Mass.

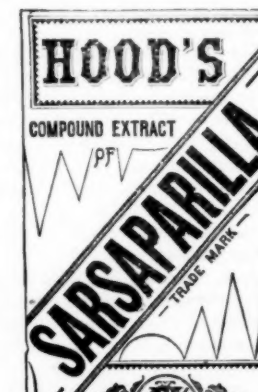
Rev. Joseph Marsh

has closed a life on earth full of sacrifices and holy zeal for the Master, and gained the rest and reward of the faithful. For many years he practiced laboring four days in the week, giving the remaining three days to helping churches in need. Will those who shared in his labors read and respond to a plea that a suitable stone, or monument, be placed on the spot where his body rests?

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It is suggested that said churches, through their pastors — or some one always ready to aid the pastor — collect a sum and forward it to Zion's Herald, as — donation from East Cambridge Church, \$10; from Malden Church, \$10; with sums, more or less, from other churches. Single gifts will also be gratefully received, and the editor kindly consents to publish a list of the gifts and givers.


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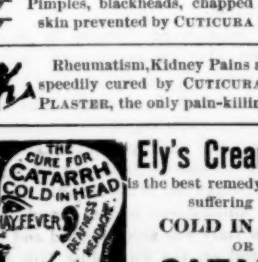
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